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THE PERSIAN
FARZIÂT-NÂMEH
AND
KHOLÂSEH-I DÎN
OF
DASTUR DÂRÂB PÂHLAN
TEXT AND VERSION WITH NOTES

BY

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TO

THE KUTAR BROTHERS

Meherjibhoy and Framroz Nowrojee Kutar

AS A POOR TOKEN

OF MY APPRECIATION OF THEIR WORK.

P R E F A C E

IN this volume, I give the text and version with notes of the following two works of Dastur Darab Pahlān, a learned Dastur of Naosari, who lived about 300 years ago :—(1) The Farziāt-nāmeḥ, and (2) The Kholāseh-i Dīn. I also give the text of his *monajāts*.

The text of the Kholāseh-i Dīn is published herein for the first time. That of the Farziāt-nāmeḥ was first published (lithographed) at Calcutta on *roz* Tishtar, *māh* Khordād, in 1223 Yazdazardī (1854 A.C.), at the joint desire (*ba hasb al khwāhesh*) of Dastur Khodabandeh, son of Dastur Bahman, and Dastur Khudāmorād, son of Dastur Behnārd.¹ It is not mentioned as to who published it at the desire of the above Dasturs, but it appears that these two persons were themselves the publishers.² On inquiry, I find that the publishers may be the Irānī priests of the Banaji Fire-Temple at Calcutta.

The Farziāt-nāmeḥ, thus published, formed, as it were, an appendix of a book, named Avesta ba ma'ni (آوستا با معنی), i.e., Avesta with its meaning. The Avesta is lithographed in Persian characters. This portion of the book has 312 pages. Then begins the Farziāt-nāmeḥ with a fresh numbering of pages. It is named

1 *Vide* p 1 which begins with the words of Invocation *۞*.

2 They pray for God's mercy upon the following persons : (a) Dastur Kaikhoṣru, son of Dastur Khodabakhsh, and his wife and children, (b) Dastur Behmard Dastur Hoṣhang and his wife and children; (c) Dastur Bahman Dastur Khodābakhsh and his wife and children. Of these three above-named Dasturs, the two latter, *viz.*, Dastur Behmard and Dastur Bahman, seem to be the fathers of the above two publishers. The first named Dastur Kaikhoṣru Khodābakhsh seems to be one of their common ancestors or relatives. What the writers mean to say seems to be, that they have done this meritorious act of publishing the book for the good of the soul of their ancestors. Then, one of the two publishers, Dastur Khodā Bandeh Dastur Bahman asks for God's blessings upon himself and his wife and children. Lastly, such a blessing is prayed for Dastur Ardeshir Dastur Rustam and his wife and children.

not as Farziât nâmeḥ but as Nasihat-nâmeḥ (نصیحت نامه, Book of Advice), both in the beginning of the book (p. 1, ll. 1-2) and at the top of the text itself. The publishers do not even give the name of Darab Pahlān as the author.¹ Some scribes of the last and the preceding centuries, at times, first wrote out the texts of their books and postponed the writing of the headings till the end, when, they wrote them, at times, with red ink. At times, this work remained

1 There are no headings. So, for the sake of reference, I give below the pages of the book for the various subjects. We find, that the order of the various subjects varies from that of our texts. The order of subjects in this lithographed text is as follows

- 1 The order in both is the same till we come to the subject of saying "Ba nâm-i yazad" on seeing a thing of beauty (Its page 60, couplet 6, our text p. 21, coup 13)
- 2 Abstinence from meat diet (Its p. 60, coup 7, our text p 26, c. 21).
- 3 The Invocation of Behrām Yazad at the time of starting on a journey (p. 61, c 6)
- 4 The sight of a Naozud or Nâvar (p. 67, c. 6)
- 7 The Birth of a son (p. 67, c 9)
- 8 Sneeze (p 69, c. 7).
- 9 The Recital of the Prayer of Grace (p 70, c 5)
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- 15 Some advices and counsels, p 82, c. 1.
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- 17 *Kharfakus*, p. 92
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- 19 Ceremonies for the disposal of the Dead, p. 96 (on p 10, c. 9, the lithographed copy has a blank space for a heading. The writer seems to have separated here the subject of the prohibition against lamentation).
- 20 Roz-nâmeḥ, p. 113
- 21 The three great sins, p. 144.
- 22 Account of every day.
- 32 Some admonitions for acquiring knowledge, p. 115, c. 10. There is no heading. These 21 couplets are not found in our text.
- 33 *Munājāt*.
- 34 *Tir Yasht* تیر یشت in Persian characters, p. 180.

undone and we find several manuscripts without the headings in the blank parts intended for them. The MS. which these publishers have followed for their lithographed edition seems to have been one of that kind. The *Farziât-nâmeh* is followed by *Tir Yasht* (p 130), *Haftan Yasht* (p. 151) and the Pâzend prayer of *Nemâz-i Ahurmazd*, p. 171. The order of the subjects varies somewhat from the order of our text and the wording of the text also varies a little here and there.

The *Farziât-nâmeh* was translated into Gujarâtî in 1212 A.Y. (1843 A.C.)¹ by Herbad Farîdun Behramji Khurshedji² : The title-page of this translation runs thus : એ કેતાબ ફરજિયાત નાંમાંની દશતુરાંન દશતુર ઘરાબ પાલણુ શ્રી નેશારીનાં રેહવાશીએ ફારશી બેબાંનમે। બનવિધી તેહને ગુજરાતી બેબાંનમે। તરજમે। કરી કમતરીન આકશાર જરર એ બે મેકદાર હેરબદ ફરેદુન બીન દશતુર બેહેરાંમજ દશતુરાંન દશતુર પુરશેદજીએ છપાવી પરગટ કીધીછે. શને ૧૨૧૨ ખબ્બજ્જરદી શને ૧૮૪૩ ઇશવી.

Both the Persian treatises published in this volume are the work of a well-known learned Dastur of Naosari. We find preserved in the Persian *Rivâyats*, the works of some of the Dasturs of mediæval Persia, but such works from the pen of Indian Dasturs are rare. These Dasturs, whether of Persia or India, wrote their works more in verse than in prose, because they believed, that what was said in verse was more effective and carried greater weight among the readers. Again, it was more likely to spread among the people of their own generation and of the coming generations. The Persian of these Dasturs, cannot, of course be given any importance from a purely literary point of view, but their writings show, that they were pretty well versed in the knowledge of the language. Again, they showed that their authors were familiar with their Avesta Scriptures, and that, especially through their Pahlavi renderings.

1 The Translator speaks of himself modestly as *جړړاني مقدار*, *Jurrd-i bi-miqdar*, poor little thing For *Jurrd*, cf. Gujarati જરર.

2 The author Farîdun Behrâmji Khurshedji Jamaspasana was latterly appointed in 1848 the Dastur of Kurrachee (*Parsee Prakash*, I, p. 501).

Several MSS. of the two treatises of Dastur Darab Pahlān given in this volume, are found in various libraries. The work of collating the texts given in this volume with them has not been attempted, because, it is not necessary. I have not attempted in my version, any literal translation of the works for which a collation would be held necessary. Again as said above, the works in themselves are not of any high literary merit from the point of view of its language. Their importance lies, not in their literary composition, but in their contents. So, a literal translation is not necessary, and I have not attempted it. I have tried to be free from the verbosity of the text and have given my own version, and that, rather a full version, in my own words, though I have tried to stick to the original as far as possible in the expression of the author's views. The author's attempt to produce his work in Persian verse instead of in prose, has, in the case of some important matters, lessened the value of the work. At times, the real meaning is lost in his verbosity. For example, one would have liked to learn clearly from him the correct significations of the 100 names of God. Different writers, both original writers and their copyists, have, while giving the names, differed much in the spelling. We know that a change in the position and the number of the *nukteh*s of a Persian letter changes the meaning altogether. So, to trace the word to its proper origin, one would have liked to know, how a learned Dastur of about 300 years ago understood the names. But Dastur Darab Pahlān's attempt to versify his rendering of the meaning of the names and their signification has, in many places, left the correct meaning in the dark. Had he told us in simple prose, how he understood the 100 names of God, our work of understanding their proper significations would have been easy.¹

1 In some writings, the names are 101. These names, as given by different authors, vary to some extent. *Vide* the following for these names :—

(a) Hyde's *Veterum Persarum Religionis Historia* (2nd Ed., 1760), pp 175-78. His list gives 117 names in the Avesta character. Some of the names are merely variants, e.g., 𐬀𐬎𐬎𐬀 , 𐬀𐬎𐬎𐬀𐬎 .

အသံလေး - နှလုံးနဲ့။

I beg to connect my work with the names of two learned brothers who form chips of the same block to which Dastur Darab Pahlān belonged. The traditional learning and the conservative way of life of these two brothers give us, at present when things are fast changing, some faint idea of what the learned priests and scribes of the past and preceding centuries were. I have spoken of these two brothers elsewhere in this volume as our "Warner brothers," because they have done for Gujarātī readers what the Warner Brothers have done for the English readers. They have given to the Parsee community a complete text in Gujarātī characters and a Gujarātī translation with notes, here and there, of the whole of the Shah-nāme. I had the pleasure of writing an Introduction in the first volume of their series, and therein, I have spoken at some length about them and their work. So I will not dilate upon the subject. Their ten volumes of the Gujarātī Shah-nāme and the four volumes of the translation of the Shah-nāme by the late lamented Dastur Minocheher Jāmasji Jamaspasa, an unassuming learned high-priest and a perfect gentleman, whose untimely death in 1922

- b Ervad Tehmuras Dinshaw Anklesaria's Gujarātī Yazashna bā Nīrang (યજ્ઞને બા નીરંગ (1888), pp. 24-26 of the Paragnā portion.
- c પાજ'દ આફરીન બા માએની તથા એકસો એક નામો, by Ervad Phiroze Shapurji Masani, M.A., (1916) pp. 138-147 In the footnotes of my version of the Kholāseh-i Dīn, wherein they are mentioned, I have spoken of the meanings attached to them by the late Ervad Kavasji Kanga in his Khordeh-Avesta bā māni. I have, later on, found that the renderings are not by Mr Kanga, but by Mr. Masani, with whose permission the list has been added in the last edition of Mr Kanga
- d Darab Hormuzdyār's Persian Rivāyet (Vide Ervad Manockjee Rustamjee Unwala's Edition with my Introduction, Vol. II, pp. 132 to 134) The writer speaks of giving the names on the authority of Ādar-Khorād bin Farrokhzād Vide Dārāb Hormuzdyār's Gujarātī Rivāyet (રિવાયતે દસગુર દરાબ હમજીઆર, 1896) by Rustamji Jamasji Dastur, pp 1-3.
- e Tirandaz's Khordeh-Avesta in Persian characters (pp. 46-48) Besides these, generally all printed books on Yasna and some containing the whole of the Khordeh-Avesta give these names.

at an early age is a loss to the Parsee community, have placed in the hands of the Parsees, who do not know Persian, sufficient materials to know something, in an attractive form of the early history of their ancient fatherland of Iran. The present activity among the Parsees to know something more of this fatherland, as evidenced by the Shah-nâmeh readings in the original or in musical or metrical versions, is, to some extent, due to the publications of these Shah-nâmeh translations. All honour to the translators for their good work

I beg to thank Ervad Bahmanji Nusserwanji Dhabbar for kindly assisting me in seeing the Persian text through the Press. I also beg to thank Ervad Meherjibhai Nowrojee Kutar for kindly lending me his MS. copies of Darab's works.

JIVANJI JAMSHEDJI MODI.

BYRAMJEE JEEJEEBHAY HOUSE, }
Khandala, 3rd June 1924.



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બુન્દહેશ. Bundeḥesh (Pahlavî Translations, Part II).

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ધરાનનું પેશદાદીઅન વંશ અવસ્તા, પેહેલવી, પાજ દ, ફારસી પુસ્તકો પ્રમાણે.
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સુકતાદના દીવસો કેટલા છે ? તે બાબેની પેહેલવી, પાજ દ ફારસી વીગેરે
પુસ્તકોને આધારે તપાસ. An Inquiry from Pahlavi, Pazend, Persian
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પુસ્તક પાંચમું. જરથોસ્તી ધર્મની નીતી અને નેકાઓ.

પુસ્તક છઠું. પુરાતન ધરાનનો ઇતીહાસ, ભાગ પેહેલો.

DASTUR DARAB PAHLAN'S

OR

THE BOOK OF DUTIES

Invoking the name of the Holy God, who is the giver of courage¹, the author declares the object of his

1. To collect in one treatise an account of all the duties which a Behdîn, *i.e.* a follower of the good religion of Zoroaster, has to undergo from his birth to his old age when he passes away to the other world.

Though the heading of the first subject is "Giving Parâ-Hom Requirements for a Child from Birth to the Age of fifteen" to Children," it treats of all the requirements for a child from its birth to the age of 15 when it is supposed to reach manhood.

(a) No sooner a child is born, it should be made to drink a few drops of Parâ-Hom.² If the Parâ-Hom is not available at the time, Urvarân³ and Haoma twigs may be pounded together

1 *Hamdavad, Av.* • ၉၄-၈၈-၆၆

2 Parâ-Hom is the Haoma juice ceremoniously prepared by the officiating priests during the liturgical ceremony of the Yaçna *Vide* my "Religious Ceremonies and Customs of the Parsis", *vide* Index for the references.

3 Av Urvarâm from (Urvar, Lat. *arbour tree*) The pomegranate tree is specially spoken of as "the tree" used in the Yajna. (Vide Ibid)

with water with the recital of the Ahunavar ¹, and a few drops of the drink so prepared may be given. This drink would make the child virtuous, wise and intelligent. (b) After this first drink, they may give sugar-candy ² or milk or whatever that is required for the child (c) Then for three days and nights, they must keep a fire ³ burning before the child, in order to protect the child from the harm of demons (*div*), who rush towards it like a swift horse (*navand*). When Zoroaster was born and when he laughed immediately after birth, 150 demons rushed towards him every night to do him harm, but on fire being kindled, they all ran away towards hell. (d) For 40 days the child must never be left alone, but somebody must always be by its side; otherwise demons, illness or some defect may overtake it. After 40 days, the child is free from any kind of danger. (e) The mother must suckle the child for a year and a half, if the child is male, and fifteen months, if it is female. (f) When the child begins to speak, the first thing to be taught is the name of God, and then that of prophet Zoroaster, who is our guide in both the worlds (g) The child must be brought up with all care and fondness, and for that purpose, all necessary trouble and inconvenience must be borne (by the parents). (h) When it grows up to the age of seven ⁴, it shall be entrusted to a Mobad ⁵ (priest) who can give him good religious and secular education and teach him its duties and good manners. As a

1 For the efficacy of Ahunavar where long recitals of prayers are not possible, *vide* my Introduction to the Rivayat of Darab Hormazdyâr by Ervad Manokji R Unvalla, pp 13-15. The Gujrati translator says that the Haoma and the Urvarân are two of the 33 âlâts required in the Yaçna The Hâvanim and the Lâlâ are other two

2 There was a custom among the Parsis which is even now prevalent to some extent, that a few drops of water sweetened with molasses or were given to a child after birth, as a symbol of good luck This is spoken of as *âlâsh*.

3 Instead of fire, they generally keep a lamp burning. Perhaps, the author also means a lamp by using the word *âlâsh*, i.e. fire

4 Herodotus and other classical authors also speak of the age of education as seven *Vide* my 'Education among the Ancient Iranians,' p 48

5 Even upto a few years ago, indigenous Parsee schools were conducted by priests.

principal part of religious education, the child must be taught the Nyâisbes, the Yashts and the Baj of Nasrusbt,¹ as ordered by Zoroaster. (i) At the age of twelve,² the child must be invested with the sacred shirt and thread (*sudreli* and *kusti*). (j) At the age of 12, the child, if it is a son, may be betrothed with the daughter of a virtuous man. If it is a daughter she must be betrothed at the age of nine.³ (k) Marriage should take place early after the girl's age of thirteen. (l) At the age of fourteen, the male child must be taken as a full grown man from whom the fulfilment of all duties as a Zoroastrian is expected. Daily, at first, he must do all his religious duties, and then do his professional work. He must first invoke Sarosh Yazad. One may say a thousand Yasht prayers, but they will be of no avail before Meher, the Judge, if he has not invoked Sarosh first. So, a Zoroastrian must order (*farmâyad*) the invocation of Sarosh, to whom God has entrusted the work of the founding of a religious life.⁴ (m) Then after the above age of fourteen⁵,

1 Nasrusbt. The Gujrati translator speaks of it as Sarosh-bâj. This seems to be a corrupted form of Nasûsh, contamination. As the Sarosh-bâj is recited with âb-1 zar for the removal of contamination it is so called. *Vide* Bundeish XXVIII 29, Shayast la Shayast X 32, S.B.E. Vol. V, pp 111, 332; Sad-dar XXXV 2, XXXVI, 7, S.B.E. XXIV, pp 296-7.

2 The proper age generally proposed for the investiture is seven to eight. But if the child is not intelligent, the investiture may take place at any age up to twelve. In exceptional cases, due to want of intelligence or unavoidable exceptional circumstances, the utmost limit of age before which the investiture must take place is fifteen. According to the prevalent custom, if a child dies aged seven years, or, according to some, six years and three months (making up with the nine months of existence in the mother's womb, the age of seven), *sudreli* and *kusti* are put upon the body even after death, to signify that the child is properly invested with the insignia of the Zoroastrian religion.

• 3 *Vide* my "Religious Ceremonies and Customs" p 16, for marriageable age according to the Avesta.

4 The ceremony, required to be performed in honour of Sarosh who is spoken of in the Sarosh Yasht as guiding the life of a man in both the worlds, is known as Sarosh or more popularly as *Zindeh-Ravân* (*Vide* my "Religious Ceremonies and Customs", pp. 145-46)

5 According to the Avesta, the proper age of Zoroastrian manhood is fifteen. Whenever the age is spoken of as fourteen, it seems that, as generally taken, it is fourteen years and three months, which, together with the nine months of existence in the mother's womb, make up fifteen.

he must appoint or recognize three persons as his guides or helpers. Firstly, a Hirbad,¹ or a Dastur or a Mobad must be his spiritual guide whom he can consult whenever he is sad or depressed (*malâl*) or is in difficulties. He may from time to time learn or inquire from him what were his duties. Secondly, from that age of fourteen, one must recognize a particular angel as his "guiding angel", so that, in case of difficulty, he may appeal to him for help. Thirdly, he must have a chosen, wise friend whom he may consult in case of difficulty. When Spendârmad (Ameshâspand) advised (King) Minochehr², the first thing he told him was to consult a friend. Notwithstanding that you yourself may possess wisdom and prudence, it is better to consult others.

The author now describes what a good Zoroastrian should do in the matter of religious observances and prayers during the five *gâhs* (periods) of the day—the Hâvan, the Rapithvan, the Uziran, the Aiwisruthrem and the Ushahen.³ He begins with the Hâvan :

Hâvan—The following are the injunctions for the *gâh* :—

1. On getting out of bed the first thing which a Zoroastrian should do is to recite the Ashem Vohû⁴ prayer. An Ashem Vohû, so recited first in the morning, is worth one hundred recited at any other time. 2. Then, he must perform *kusti* on the very spot *i.e.* just near the bed.⁵ 3. Then, he must apply to the exposed parts of his body *âb-i-zar*⁶, *i.e.* the urine of a cow

1 The customs of having a priest's son initiated into priesthood, spoken of as "making a Herbad" seems to have risen from such an enjoinder. The person so initiated, at times, becomes the family priest of his patron, whose Herbad he had become.

2 *Vide* S B E., Vol. XLVII, p. 134, Zîdsparam, XII, 3-6 for the interview of Spendârmad with Minochehr

3 *Vide* my "Religious Ceremonies and Customs of the Parsees" for these five *gâhs* p 232

4 *Vide* Hâdokht Nask, Chap. I, 17. where it is said, that it is worth 1000 recited at other times.

5 This is spoken of as *vasuti /usti* (𐬨𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀), *i.e.* unwashed *kusti*, because it is performed before ablution.

6 *Vide* my "Religious Ceremonies and Customs", pp. 98, 191.

immediately. He should rub it on his hands, face and feet. 4. Then he shall recite the Vâj-i-nasrôst, *i.e.* Srosh-bâj as directed ¹ by Zoroaster. 5. He shall then perform the *pâdyâb* ² *kusti*, *i.e.* wash his face with water ³ and perform the *kusti*. This purification of the *pâdyâb* should be made according to set rules. (a) First of all, before washing the face he must recite an Ashem Vohû.⁴ (b) Then the ablution shall be performed in the following manner : The mouth should be closed at the time of washing the face to prevent any drop of water entering into it. Then the different parts of the exposed body shall be washed in the following order :—At first, the claws of the hand (*panjeh*) shall be washed thrice. Then the face shall be washed from (above the forehead) where the hair grows and from below the chin (*zanakh* زناخ) to the tip of the ear (*bandâgush*). Then the fore-arms (*Sâ'ud* ساعد) shall be washed thrice from the claws of the hand down to the elbow (ارنج). Then the feet shall be washed thrice upto the stem of the leg from the ankle to the knee (*sâq*). Then the face and hands may be wiped dry with a napkin (*ri-mâl*). 6. He shall then recite the Avestâ of the 'Kemnâ (Mazdâ)' ⁵ prayer upto 'nemaschâ (yâ ârmaitish izâchâ)'. 7. Then he shall untie and re-tie the *kusti* or the

1 The application of the Âb-i-Zar or nirang, during the recital of the Sarosh-bâj is as follows. On the recital of the five Ahunavars, it may be applied respectively to the right hand, left hand, face, right foot and left foot (*Vide* Kanga's Khordêh Avesta, 8th Ed, p. 4)

2 *Vide* my "Religious Ceremonies and Customs", p. 9

3 As to the water used for the face, the Gujrati translator says that, if the water has been lying exposed during the night, it shall not be proper to use it for ablution. It may do, if it was kept covered. If it is not kept covered, fresh water should be drawn from a well. If it is still dark when the water has to be drawn fresh from the well, then, at first, a burning lamp should be shown to the water of the well, and then 10 Ahunavars should be recited before drawing the water. The burning lamp is meant to serve the purpose of sunlight, because it is enjoined that, as far as possible, water shall not be drawn from a well during night hours.

4 The modern practice is, that before washing the face, one must say "Khshnaothra Ahurahê Mazdâo (*i.e.* May God be pleased) and then an Ashem Vohu.

5 Yasna Hâ XLVI 7, XLIV 16, Vend. VIII 21, XLIX 10.

sacred thread.¹ 8. He shall then recite the Sarosh Bâj.

The explanation (*sharha*) of the *kusti* is given thus : The *kusti*, when tied, has three bands (Δ or turns) and four knots. The three bands signify *humata*, *hukhta* and *hvarshita* (i.e. good thoughts, goods words and good deeds). The *kusti* is like water and the religion is like a cultivated field (*kushi*).² The significations for the four knots are as follows . When, on putting on the *kusti*, you put on the first front knot, you think in your mind that there is only one God, who is all Existence, whether high above or down below (i.e. in heaven or on earth) He is holy and matchless. One does not know all His mysteries. When you put on the second front knot, then entertain a thought of perfect good faith in the Mazdayasnân religion and have no doubts. In the case of the third knot, think of the virtuous prophet, Zoroaster, who is an unequalled guide of the world. When you put on the fourth knot, think of observing Righteousness and shunning Vice. When the *kusti*, is put on with such thoughts, the recital of the Avesta prayers is efficacious. The whole foundation of religion is on such a performance of the *kusti*. If one performs the *kusti* without the above observations and thoughts, it is the same as not performing the *kusti*.

9. He shall then recite a Sarosh-baj for the second time.³

10. Then the following prayers shall be recited one after another : Hormazd Yasht, Ardibehesht Yasht, Sarosh Yasht and Hâvan gâh. Then, standing on one side, i.e. in a quiet corner or

1 *Vide* Sad-dar Ch. XXXV, S B E Vol. XXIV, p. 296. *Vide* the Pers Sad-dar by Mr B N Dhabhar, Ch. XXXV p. 27, Dastur Jamasppi's Gujarat Sad-dar-i Behr-tavi, Ch. XXXIX, p. 207, for this recital.

2 The signification seems to be that as water is a requisite for good cultivation, so *kusti* is a necessary symbol for the observance of religion.

3 We find that, here, two recitals of Sarosh-bâj are enjoined after the performance of the *puḍyâb kusti*. But, the practice and the order of recitals are different. The practice is, that one recital of the Sarosh Bâj precedes the performance of the *kusti*, and, during its recital, the *ab-i-zar* or *mirang* is applied to the exposed parts of the body in a certain way. The details are, as given above, in connection with the recital of the five Ahn navars of the Sarosh Bâj

way, he shall recite Khurshod nyâish, Meher nyâish.¹

Then our author enumerates as follows the prayers to be recited in the other four gâhs or periods of the day :

The Rapithvan gâh :—The two *nyâishes* (Khurshed and Meher), then the Rapithvan gâh and lastly the Hormazd Yasht.

The Uziren-gâh .—In this *gâh*, one shall recite Khurshed and Meher nyâishes, Uziren gâh, and Sarosh Yasht (Sarosh Hâdokht).

The Aiwisruthrem gâh.—The Aiwisruthrem gâh begins in the evening at the time when the stars² appear. Then shall be recited the Sarosh, Hormazd, Ardibehesht, and Sarosh Hâdokht Yashts, and the Aiwisruthrem gâh. At the time of going to bed, one must recite the Patet,³ i.e. the prayer of repentance. The Patet serves as a wall before the hell (i.e., is a protection against hell)⁴. If one does not recite the Patet, he must at least say these words :
“ I repent and turn back from every sin that I may have thought

1 The present practice differs in the order of these recitals also. The present order is Hâvan-gâh, Khurshed-nyâish and Meher Nyâish and then the yashts. The Gujarati translator, Herbad Faridun Behramji Khurshedji, has taken in his version, the liberty of changing the order, as given by our author, and as followed in the present practice. Again, he has in brackets added the Hoshbâm prayer after the second Sarosh Bâj and before the Hâvan-gâh. In modern practice also, Zoroastrians do recite the Hoshbâm prayer, before the Hâvan-gâh but not always. They do so only when they say the above prayers very early in the morning, at dawn, because the Hoshbâm is a prayer for the early dawn. The word Hoshbâm is made up of Pahl Hosh (Av. ushangha) dawn and Bâm (Av. bâmya) brilliant or dawn.

We find that, in the Uthamnâ ceremony in the after-noon (uziren gâh) of the third day after death, the order of prayers is as given by our author. It is this : After the pâdyâb, the Khurshed Nyâish, Meher Nyâish, (Dâa nâm setâyashna, Nemo-âonghâm), the Uziran-gâh, and lastly the Sarosh Hâdokht, which last is recited in Bombay but not in Naosân.

2 ستاره , for ستاره .

3 پتقی P پتق repentance (Steingass). The word seems to be an abbreviation of ‘paiti-raftan’ , i.e. to go back, to repent, where raftan is the Pers rendering of Av. 𐬨𐬀𐬭𐬀 Lat 𐬨𐬀𐬭𐬀 to go) in the word patit (paiti and i).

4 The translator, taking liberty with the author and following modern practice, places the recital of the Aiwisruthrem gâh before that of the Hormazd and other yashts.

of,* or spoken, or committed, or sought.”¹ This shall be followed by the recital of an Abunavar and an Ashem. The recital of this one Ashem at the time of going to bed is worth² the recital of 1000 Ashems at any other time. During sleep, when each time he turns from one side (*pehlu*) to another, he shall recite an Ashem Vohû. The recital of each of these Ashems is three dirams in value (*sang*).

Ushahen gâh:—As said above, on getting up from the bed, one shall perform the *kusti*, apply *âb-i-zar* to the exposed portions of his body, recite Sarosh-Bâj, perform *pâdyâb*, and recite another Sarosh-Bâj. Then he shall recite the Hormaz, Ardibehesht and Sarosh (Hâdokht) Yashts and the Ushahen-gâh. Then, lastly, the Doâ, by which is meant the Doâ Tan-darusti, or the prayer of benedictions. The meritoriousness of the recital of any Avesta prayer is greater in the Ushahen gâh than in any other gâh. At the end of the above instructions for prayers etc. in the five gâhs, the author addresses himself by name and asks himself to be a careful observer of all these injunctions. He says: “Oh you Dârâb Pahlan ! Try to observe all these and look sharp.”

Married women may pray, but prayers are not compulsory for them if they serve their husband right loyally. A wife may present herself before her husband, with all respect, three times during the day (the three *gâhs*) when Nyâishes are to be recited, and, standing with her hands folded on her breast out of respect for her lord, and with faithful and cheerful heart, may say, that she would do whatever he would order her to do,

1 The translator makes an addition of his own before this, and says, that if one cannot recite the Patet, he may enjoin a priest to do so on his behalf. This latter injunction seems to be the origin of the custom, whereby we find priests invited at the house to say Sarosh Yasht and Patet in honour of a dead relative, during the first year after death. When passing through the Parsi streets of an orthodox town like Naosari, one often sees a Parsee priest sitting on the verandah of a house and reciting the Sarosh Yasht and Patet.

2 ^{اگر} seems to have been miswritten for ^{ارج} (Av. areja) value; or one may take this word to be Arab. ^{اگر} price. Cf. Hâdokht Nask I, 21-22.

and was prepared to give her life for carrying out his orders¹
Her work will serve as a prayer.

When a man or woman reaches the age of fourteen², his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (*i.e.*, Sarosh's) Yazashna and Vendidad is like understanding or wisdom (*hush*). Unless one gets the Yazashna and Vendidad in honour of Sarosh recited, no other works done by him would be efficacious in meritoriousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Davar (the Judge). The author then thus addresses himself : " Oh Dârâb, the son of Dastur Pahlau ! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies :—The meritoriousness of the celebration of one Yazashna is worth 1000 tanâfurs and it counts in his favour in all exactness.³ A tanâfur is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tanâfurs and that of the Vendidad one lac⁴ tanâfurs.⁵ The value of every Bâj or Âfringân is one tanâfur.

1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyûshes and Yashts. In her case, as it were, Work is Worship, " Laborare est orare ". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidad, was considered to be the age of maturity.

3 *mu ba mu* : Lit. hair by hair. *Mu* means "hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidad includes both.

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as " Sarosh ".

° The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the Taking the Baresh- num or giving it to somebody on his behalf. salvation of his soul. He will be then free from the impurities relating to menstruation ¹. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshaśpands cannot ² come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound,³ he may ask a Mobad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

A Behdin (Zoroastrian) shall become Naozud ⁵ (Nâvar). Naozud, or Navar This will add to his power and authority and Getikharid.' (گتیکارید). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyân*), not gone through *naozudî*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mâyê*) enough for *naozudî*, then, being helpless, he may celebrate a Getikharid. The meritoriousness of both is the

1 What seems to have been meant is this : A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 تانده for توانده. Tâñ or tavân is used in a word like tânast تانست i.e. he is able (Steingass)

3 ویا , ویا ریس (and or ya) and ویش wound.

4 For an account of these two ceremonies, *vide* my "Religious Ceremonies and Customs of the Parsees", pp 199 and 433

5 In Persia, the Initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

same.¹ The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chandān*) every year. His soul is carried by the Ameshaśpands thrice across the (Uhinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*minošn*) to the earth with all delight and joy (گش).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

1 This view contradicts the above view which says that Naozudi is more important than Getikharid. Again, the wording of the author is not clear. He first speaks of *becoming a naozud* (شود نوزود) in the second line of the subject, then a little later on (18) speaks of *making a naozud* (*nauzud kardeh*). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naozudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nāvars or Herbad (Herbad, Ervad, Av. *acithrapaiti*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbads of rich laymen. The father or guardians of the boys who are made Herbads are paid by the laymen sums varying from Rs 200 or 300 to Rs 2,000 or more, with, at times suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbads on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naozud, or Nāvar or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nāvarhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nāvar or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

actions follow him to the next world, and all the Ameshâspands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurân*)¹ also welcome him. Bahaman (Ameshâspand) holds him by the hand and takes him to Garosmân. Bahman gives him a cup of Midyozarem² to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikharid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtalâ*) till the last day. It is incumbent upon one who is rich, that he should perform the Getikharid every year. The performance of the Getikharid carries high position and advantage (*sarfa*).

If a person is inclined (*râgheb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyân, i.e. the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Ameshâspands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.³ They shall have to take care of their own souls. So, do not harm (i.e. throw responsibility upon) others for sake of yourself. If you feel itching (*kharesh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerdârs*, the sum total of their good deeds, in the form of handsome maidens.

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna i.e. the oil or butter of Spring. The Pahl rendering of it is Zaremâyâ-mishgah, wherein mishgâ is the rendering of Av. raoghna. The Pers. rendering mudhyâ-zarem is not a correct rendering.

3 روان خویش را هم خویش نم خور زن و فرزندان را مخوار مشمر
What is meant is this. Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dârâb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven."¹

It is incumbent on every male and female to perform the Zindeh-ravân. The ceremony makes one's soul Zindeh-ravan.² living or alert for the future (ravân zindeh humand az behr-i aqabâ). For this, they may get performed the Yâzashna in honour of Sarosh with Bâj and Afringân. That must be done for three days. In the Ushahen gâh of the third night, four bâjs in honour of 1. Râm, 2. Rashna-Astâd, 3. Sarosh and 4. Ardâfarôsh shall be recited.³ During the recital of the fourth Bâj, viz. that of Ardâfarôsh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*ân jehân*) is like that of this world (*in jehân*). This suit of clothes

1 The last lines of this subject (ll 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 *Vide* my "Religious Ceremonies and Customs of the Parsees", pp 444-45. The translator, in a foot-note, gives the object to be this. Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (e.g., one dies at sea or in a desert), then, the Zindeh-ravân ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravân may make one's soul alive (zindeh) after death in the next world. The Text does not name the Vendidad in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bâjs differs a little. *Vide* my "Religious Ceremonies and Customs", p. 84. Our author forms the bâjs of Rashna and Astâd into one.

Sarosh and Siâv (Saûb) ¹ i.e. his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zindeh-ravân ceremonies performed, that ceremony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral ceremonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (i.e. the angels presiding on the five Gatha days) present before (Meher) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zindeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zindeh-ravân is obligatory even on a poor man (*darvish*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same "Oh Dârâb, you perform the Zindeh-ravân (lit be friendly to it) and you will get two-fold the reward"

The author says in the beginning of this subject, that he renders the subject into verse from the writing in prose in Pahlavi, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).

2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *pad-yâb* (az mard-i asho ham pâdyâbash), away from (i.e. so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.

3. While eating, she must put on her hand a piece of old cloth (رک, *raku* i.e. rag), eat with a spoon, with caution (*ihhtâd*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one tanâfur of sin.

1 Arab. رُوب, a robe, garment. Here it is meant for Siâv,

4. She must observe all these things for the period of three to nine days, as required.

5. Then, she must bathe in a careful way (*tartīb*) with *nirang* and water, so that the pollution of the menses may be removed ; otherwise she would be committing a sin

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a Patet or prayer of repentance. When the Prophet asked God about the atonements (*toja'sh*) of sins in connection with the observation of menses, God referred him to a book (*nash*) called " Dvâzdeh Hamâsht " ¹ If (as referred to in the book), a woman performs the Homâ Yasht, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the Homâ Yasht or ask a Dastur or priest to do so.²

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of Dvâzdeh Hamâsht also was destroyed. So all the Dasturs, met in a conference, and, in place of

1 Lit "Twelve joint or continuous Yashts or prayers." Hômast is a short form of Hamâ Yasht *Vide* my "Religious Ceremonies", p. 432

2 One thing is noteworthy in what is said in the Farziât Nameh. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire. Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of Bareshnûm Herbad, Geti-kharid, as in the case of Homâst or Hamâyasht. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties. In the case of the Bareshnûm, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when Bareshnûms are ever resorted to, the priests are paid to take Bareshnûms on behalf of other persons, both male and female.

the last *nask* of Dvāzdeh Hamāst, they instituted the recital of 12 Yashts in honour of the Yazatas, as a prayer of atonement for faults in connection with *dahstān*¹ (menses). The Dvāzdeh Hamāst consists of the following :—1 First, a Yazashna for the Holy one (Yaktā *i.e.* God). This will cancel the sin in connection with a pious person (*ashō mard*).² Then, Yazashna in honour of 2 Tir, 3 Khorshed, 4 Meh (Māh or Moon), 5 Âbân, 6 Âdar, 7 Khurâd, 8 Uardâd (Amerdâd), 9 Asfandârmad, 10 Bâd (Guâd), 11 Sarosh and 12 Arda Farohar (Farvardin).³ The twelve Yazashnas in honour of the above twelve Yazatas are to be repeated twelve times, *i.e.* in all, twelve Yazashnas shall be said in honour of each of the 12 Yazatas *i.e.* in all, 144 Yazashnas. In addition, 12 Vendidads are to be recited, one in honour of each Yazata.⁴ In one place (*i.e.* a writing), the recitals of 33 Vendidad are enjoined as an atonement for the sin of menses. If one cannot recite 33 Vendidads, 18 may be recited as necessary (*zarâri ast*).⁵ If even 18 are not possible, 12 can do ; but a lesser number cannot do “ O Dârah Pâhlan ! you ask people to be cautious in this matter, so that, as long as you may live, God my help you (*betâd' yud*) ”.⁶

1 Avesta 'dakhshita .

2 We saw above, that a woman in menses is not to look at a pious person. So, in case, she has happened to see one unwittingly, the fault or sin is to be pardoned by the performance of Yazashna in honour of Ahura Mazda himself, who, in the divisions of work among the Amcshâspands, is believed to look after the best of his creations, viz. Man himself

3 Though the author speaks of Yazasna alone, the translator adds of his own accord, the recital of the Vendidad

4 The Hamâ Yasht, here spoken of, is known at present as *Nâhlî* (or *nâhni*) i.e., smaller Hamâ Yasht. In another Hamâ Yasht, spoken of as *mohli* or greater Hamâ Yasht, the Vendidad also has 144 recitals in all. Vide my "Religious Ceremonies of the Parsees", p. 432

5 The translator reads *asp* اسب | horse for *ast.* است | and translates " he may let his horse run over eighteen. (અઘર હપર લોડો દોઢાવે એકલે ને અઘર અઘર વંદીલાલ કરાવે) " The original gives اسب | and the sentence is figurative, meaning let "Eighteen be speedily recited".

6 The last word **باید** is miswritten for **بنا نید**. P. **نا نید** means help (Steingass). The translator has omitted the last couplet.

There are various kinds of *rīmanī* of the Nasush Div. Know this (*dīv*) to be fraudulent (*rīv*). The **Darj-ui-Nasush** first and the worst of these *rīmanīs* (pollutions) is that, which rushes in, on death, when the (demon) Ustagwād¹ deprives one of his soul. When a person does the work (of washing the body etc.) with *paṇwand*² and *sagdid*³ the bath is not necessary for him. When one touches the dead body without the *paṇwand* and *Sagdid*, he must destroy his clothes and take Bareshnūm to keep his soul faultless (*ma'sūm*).⁴ The next

1 Av. Astō-vidhātu (Vend IV, 49, V, 89). *Vide* my "Dictionary of Avestaic Proper Names," p 20.

2 *Vide* my "Religious Ceremonies and Customs of the Parsis", p. 55.

3 *Vide Ibid*, pp 58-61.

4 The translator adds here a long comment of his own, and adds to the rigorousness of the above injunction. He says, that all these—the *Sagdid* and *Bay* and *Paṇwand*—are necessary in a lot. If one attends to any two and ignores or omits any third, then he becomes *rīman* or polluted. He finds fault with women, who, on the occurrence of a death, continue to keep themselves in contact with the body simply holding a *paṇwand*, but without holding the *bāy* and without the *sagdid*. These women and others who do so become *rīman*. The *rīmanī* is of a bad type. No person should have a direct talk with such a *rīman* person (whether male or female). If the *rīman* person replies to him, he also becomes *rīman*. 'The person who has become a *rīman*, by not observing the *Bay*, *Sagdid* and *Paṇwand*, should stand aloof and say to the others "I have become *rīman*" While speaking these words, he must look down to the ground, and not look direct at the man to whom he speaks. The idea seems to be that, if one were to speak direct to another person looking straight at him, he may, even by his breath, when speaking, transfer his *rīmanī* to the person to whom he speaks. Cf a similar fear in the plague at Florence in 1340 A.C. *Vide* my "Religious Ceremonies etc", (p 159) The person spoken to also must not speak direct to him (the *rīman*). In case, he has, unavoidably, to say anything, he must not speak direct to him but to somebody else, as a medium (*vasileh*), and the *rīman* is to take it, that he speaks to him. Before coming into contact with others and being in a position to talk direct with others, the *rīman* is to have a Bareshnūm from a Mobad. This Mobad also, while giving the Bareshnūm purification must have no direct talk with the *rīman*. All his instructions for purification must be addressed to a third party as a medium and the *rīman* who wants to have the purification is to take all the instructions as addressed to himself. 'The clothes of the *rīman* are all held to be defiled and must be destroyed. After taking the Bareshnūm purification at the hand of a priest, the *rīman* is to isolate himself for 9 days and nights

lesser pollution is that of a woman in menses and accouchement, which both are of equal character. When one comes in contact with these two *rimanis*, then with *nirang* and water he must wash both his body and his clothings.¹ When one has any doubt of pollution or has actually a wet dream, he must take that also as Nasush entering into him in sleep. He must wash his clothes and bathe with *bāj* and *pādyaib*. The next (*rimani*) is that which one has, when he gets up from bed in the morning. To remove that, he must wash his hands and face with *ib-i zar* and water. All these are the *rimanis* of Nasush Div, who, of all *divs*, is the most bold, continuously polluting and fraudulent. He wanders round and pollutes the world in one moment. Know that all pollution is from the Nasush.²

It is proper for every Mazda-yasna, male or female, that he or she should himself or herself celebrate the Vendidad for the 33 yazatas. Any fault that may have been committed, through forgetfulness (nisydn), in relation to Amesha-spands and Yazatas, is pardoned by the recital of these Vendidads. God has appointed an angel to preside over everything. He looks after that thing. Now, it is likely that a person may commit a fault in connection with, or in the use of, a particular thing. So, if the thirty-three angels who preside over different creations are invoked by that person, his fault or sin, in the use of that particular thing over which one of the thirty-three angels presides, shall be pardoned.³

1 The translator attributes the bathing to the woman but the text does not seem to say so.

2 The translator enters into a long dissertation here. It seems that there were persons, who seemed to take all the above intricacies of pollution and the details of the ceremonies, not in their material sense, but in a mysterious or occult sense. Such persons were known as *rafizi* (رافضي) a heretic or Meh-ābādi. (For Mah-abad and his works, vide Dabistan Shea and Troyer's Translation, Part I, p. 15). They took the intricacies of *rimani* for man's passions and vicious characters. The translator asks his readers to disregard their teaching and take the injunctions in their literal material sense.

3 To illustrate this matter, an instance, as referred to in a Pahlavi Rivayat may be given. There, it is said that, if a person is dishonest in his

Together with the thirty-three Vendidads, thirty-three Yazashnas, Afringāns and Bājs should be celebrated. The recitals of the Vendidad and Yazashnas should always be accompanied by those of the Afringān and Bāj. When that is done, the angel (*širashṭa*) seizes (*rubāyad*) the fault and averts the consequences from him. Rashna Yazad weighs on the Chinvad bridge, before Meher Yazad, the good and the evil acts of a man, and when the good acts outweigh the evil acts, even by the weight of one eye-lash (*mizhē*), he is sent to Heaven, and *vice versa*. When the weights are equal, Hamistagān is the result, where there is neither the ease of Heaven nor the fear of Hell.¹ Do not think lightly of any sin, however small, but beware of it as much as possible. The rewards and punishments of Heaven and Hell are in proportion to the man's good and evil acts, but, in the case of evil-doers, the demons try to increase their punishment and distress. So, Meher Dāvar holds in his hand a *gurz*, which is called *vazra*² in the Avesta, and strikes it on the heads of those *divs*, who try to add to the punishment of the sinners and to make them more distressed (*gharivān*). The *divs* are thereby struck with astonishment (*tahaiyur*) and keep back from doing further harm.

When one's children and relatives perform righteous acts

profession, trade, or work, and if he buys things for his meals from the money thus earned dishonestly, the fire of his house gets displeased and curses him at the time when he places on the fire-place, for being cooked, things so purchased from money earned dishonestly. In this case, he is said to have committed a sin against fire. In such a case of lapses, if he invokes Âdar Yazad, who presides over fire and honestly repents for his sin, he is likely to be forgiven. The Vendidad in honour of fire is such an invocation. Take another instance. When a man uses metal, over which Shehrivar Ameshâspand presides, for good purposes, *e.g.*, for implements of husbandry or manufacture, he does a meritorious act, but if he prepares implements for committing dacoity or housebreaking, he commits a sin whereby Shehrivar, presiding over metal, is displeased.

1 The translator adds in brackets that there, in the Hamistagān, there is much of heat during the day and much of cold at night.

2 The reference to the Avesta seems to be that to the Khurshed Nyâish (s 15) wherein we read "Yazâi Mithrem..... yazâi vuzrēm hunivikhtem kamêrêdhê paiti daevanâm", *i.e.*, I invoke Mithra...I invoke (his) well-armed mace, (*vazra*, *gurz*).

in this world for him or in his honour, then he rises in grade in heaven if he is a righteous man, and his distress and punishment grow less if he is a sinful man. But in the case of one who himself does righteous acts in this life, his reward in the next is two-fold. When one does not do good deeds with his own hand, then he is not solicitous for the good of his own soul. Then, how can his children and relatives be solicitous for his soul on his behalf? Whether his children and relatives perform or not acts of righteousness on his behalf after his death he himself has to go to that place (the other world) without anything or any means (at his credit).

A man or woman must fulfil or perform every year the following six duties or functions

Six religious duties
or functions required
from a Zoroastrian

1. The celebration of the Gâhambâr; 2. The celebration of the Farvardyân; 3. The observance of the Rozgân of parents; 4. The recital of Khorshed and Meher Nyâishes thrice every day; 5. Recital of the Mâh Nyâish at least on three days of each month; 6. The celebration of the Rapithvan. A man or woman must perform every year these six religious functions, which, if not performed, keep back the soul from the Chinvad bridge. The omission of these six functions is written (in religious books) as the sin of pûl shabûd.¹ By that sin, he remains in his own place at the bridge (i.e. he is not able to proceed further and cross it).

The first of these six religious functions is that of the Gâhambârs which are six in number. On that occasion
1 The Gahambar should be celebrated Myazd, Afringân, Darûn, Yazashna and Vendidad. Celebrate these according to your means. It came into practice from King Jamshid² who first performed it. When other Jashans are in honour of other angels, this Jashan of Gâhambâr is in honour of Ahuramazda himself who, in company with the Ameshâspands, performed a

1 Lit "Witnesses of the Bridge" *Shukud* pl of 𐬨𐬀𐬎𐬌

2 Vide my Paper on "An Iranian Legend of the use of the plant Sidâb (rue). (Journal, Anthropological Society of Bombay, Vol. XII, No. 3, pp. 290-300).

Myazd ceremony for (*i.e.* in honour of) every creation for five days. He made it obligatory on all and made it superior (*fāyaq*) over other ceremonies. One who has not celebrated a Gâhambâr, cannot eat anything. The reward for the performance of a Gâhambâr is the same for a king and for a poor man, as in the case of a religious Behdin named Marzbân. The reward for the Gâhambâr which that poor man performed was greater than that for King Jamshid, who, on the occasion of a Gâhambâr entertained on his table (*khwân*) the whole world. "I will run (*puyam*) over (*i.e.* describe) the particulars (*تعصیل* miswritten for *تفصیل*) of Marzbân and King (Noshirwan)." The following is the story :

King Noshirwân celebrated, at one time, a Jashan of the Gâhambâr of Deh month, on such a grand scale, that no other king of old had done the like of it before him. He invited the high and the low, the noble and the gentry of all his territories upto the countries which were situated at about six months' journey. For their comfort in the journey, he erected shops for food at various stages, where, at the expense of Government, were provided, wine, and bread and everything else which can relieve (*zaddâd*) the troubles (*andûh*) of journey. All were provided by Government officers (*amalân*) with conveyances (*savâri*), food and other extra expenditure (*kharchu*) for the journey. The Gâhambâr and the accompanying ceremonies and festivities were performed in open air in a large garden where Dasturs and Mobads celebrated, Bâj, Myazd and Afringân, for five days, from *roz* Meher to *roz* Behrâm. At the end, the king presented dresses of honour (*khela'at*) according to the position of his guests.

A poor Behdin, Marzbân by name, who lived in poverty on his wages as a labourer and had a wife and children, could not go to the Gâhambâr feast of the king, as his family lived on his daily wages. He could not afford to be absent from his daily work on account of his insolvent poverty (*nâddâri*).

1 *Vide my "Introduction to Darab Hormazdyâr's Revayat," p. 67.*

On the evening of the last fifth day of the Gâhambâr, he remembered, that it was the Gâhambâr occasion, and he had omitted to celebrate it as it was his duty. He thought to himself, that he should do his duty to get his proper position and status (*tamkin*) in the next world. But, as he had no money with him, he removed a door of his house, and, pledging it at a banker's (*soudagar*), performed the Gâhambâr Darûn. However he could not find a priest to say the Afringân, as all Dasturs and Mobads had gone to the Jashan of the king. There had remained in the town only one Mobad who was lame and so could not go. Marzban went to him and implored him to go to his house at once and recite the Afringân, otherwise, as the day was ending, he would miss the time for the religious celebration of the Gâhambâr. The lame Mobad consenting, he carried him on his shoulders to his house and got the religious celebration done by him. After the celebration, they ate and drank, and Marzban carried the Mobad back to his house on his shoulders. The well-meaning Behdin (*Behdin-i-behdân*), taking this trouble (*tasdi'a*), performed Myazd and Afringân from the inmost of his heart.

One night, Noshirwân saw in a dream a fleet of ships, full of all riches and studded (*murass'a*) with pearls, going over a sea. The ships disembarked all their numerous riches and goods in a garden and a palace. The king was astonished (in his dream) at all this quantity of immense treasure, the like of which he had never seen nor heard of. He asked a person as to which person all this treasure was intended for. The man replied that all this enormous treasure and garden and palace were the reward of a poor pious man named Marzban, of such and such a city, who had properly celebrated a Gâhambâr. Then the king said to the holy person : " What is the destined reward for the Gâhambâr which Noshirwân performed at an enormous expense ? " The pious man replied : " The reward for the Gâhambâr of Noshirwân and Marzban is the same, because both have spent according to their means. In such a matter of righteousness, the whole of the treasure of a king is equal to one *diram* of a poor man." The king thereafter awoke from his dreamy sleep and remained astonished. He in the morning narrated the

dream to his courtiers and Mobads and sent a messenger to bring Marzban to his court. On Marzban's arrival at the court, Noshirwân told him to transfer all the heavenly meritoriousness and reward of his (Marzban's) celebration of the Gâhambâr to him (the king), in return of a large amount of wealth that may be given to him and that may bring profit (*sarfâ*) to him. The king offered to free (*mubarrâ*) him from all distress (*tabâhu*). Marzban refused to do so. Then, all the great men of the court pressed him to consent, lest he may fall under the displeasure and reproach (*'atâb*) of the king. The king himself again pressed him saying : " You may ask anything you want in return of your passing the meritoriousness of your good act to me, so that your wife and children may all live happily." Marzban then asked to be permitted to go to his town and consult his wife, who was his accomplice and partner in celebrating the Gâhambâr, whether he can be subservient (*tafa'îl*) to the orders of the king. On being permitted, he went home and told his wife at full length about the event (*mâjardâ*) and, referring to the Gâhambâr performed late at night (*vakht-i shab*)¹ said, that, as he could not bear the shame of refusing the king, under the pretence of consulting her, he had returned home. He then wanted to

1 We see from the above, that the Gâhambâr ceremony was performed even in the Aiwisruthrem gâh at night. But the present practice is, that the Gâhambâr recitals are made in only two gâhs, the Hâvan and the Uziren. So, the translator explains the above celebration at night as an exception. Marzban had forgotten to celebrate the Gâhambâr and the thought of celebrating it occurred to him late at the end of the Uziren gâh. So, in order to do something which is better than nothing, he celebrated it in the Aiwisruthrem gâh. In Naosari and other places, Jashans are celebrated at night. So, there is no reason why the Gâhambâr Jashan should not be celebrated at night. Perhaps, because the Gâhambârs were always accompanied with solemn feasts, to avoid late hours it was thought convenient to perform the ceremony in the afternoon and before the night-fall and hold the feasting at night. This arrangement for convenience may have led to the custom of avoiding the celebration of the ceremony at night. Anyhow, we see from the writing of our author, that it was at one time so celebrated at night. The practice having fallen into disuse for the sake of convenience, the translator, it seems, had to explain the matter, taking the celebration in question to be something like an exception.

know her view about the whole matter. His good wife agreed with him, and, in an exalted high tone and spirit, refused to sell, for the welfare of this transient world, their future welfare of the next everlasting world. It was not an insignificant (*zabûn*) act of righteousness (*kerfê*) that the king wanted to purchase but a significant exalted one (*d'alâ*). "Even if the king were to give us a whole treasure, take it to be mean or ignoble (*khasash*), as it will pass away." She asked her husband to return to the court of the king and refuse (*abâ kân*) his offer. The poor man approved of what his modest (*mastûra*) wife said, and, turning to the men of the king who had accompanied him, asked them to take his message of refusal to the king. He said: "Tell the king, why he, a great king, should look to the little act of righteousness of a poor humble man (*ahqar*) like him. He (the king) has celebrated many an unconceivable large number of Gâhambârs and his righteous acts for the future are so many that hundreds of doubts (about their efficacy) are out of place." When the king heard the message, he patiently remained quiet over the matter.

A religious person should take a lesson from this story and celebrate the Gâhambâr with *sedâb* and *sîr* which should be cooked with meat with a little vinegar. All these will remove the effects of the evil sight of the *divs*.¹

After Gâhambâr, the second good act of righteousness is that of celebrating the Farvardegân, wherein Darûn and Âfrîn are to be observed. Secure leisure during these 10 days and recite well the Avesta, and celebrate Bâj and Darun, so that Ohrmazd, his Ameshâspands and the Asho Farohars may invoke blessings on you (*dod-gû-i tô bâshand*) and wish you well for the whole year.

The third meritorious act is that of celebrating the Rozgâr, i.e., the anniversaries of the death of one's parents and relatives and near ones. Celebrate Myazd and Afringân on these occasions.

1 For the custom of using *Siddâb* and *Sîr* etc, vide my paper on "An Iranian Legend of the use of plant *Siddâb* (rue)" (Journal of the Anthropological Society of Bombay, Vol XII, pp. 290-310).

The blessings of the holy departed ones are more efficacious than those of the spiritual Ameshâspands. They, when invoked, bless the housewife and husband (*kad bânû va kad khûdâ*). Their prayers for the good of the living are accepted at once (by God). It is said in the Avesta that the prayers of the holy dead are very strict (*sakht*). When you forget to celebrate their anniversaries, you have to account for the forgetfulness in the next world. On your failing to celebrate, they will hold you by the skirt of your coat and deprive you of the reward of other good acts. To avoid the resulting distress, celebrate their *rozgârs*.

The fourth obligatory duty is that of reciting thrice every day
4 The Obligation of (during the Hâvan, Rapithavin and Uziren
reciting Khorshed gâhs) the Nyâishes in honour of Khorshed and
Meher Nyâishes. Meher. The Dasturs have enjoined that no
three times during other work should be undertaken before
the day reciting these Nyâishes. During the recital, keep your heart and
soul pure, and yourself standing.¹ He who goes out of his house
on (business) after saying these Nyâishes returns to his house
(*mâwâ*) all delighted.

The fifth duty is that of reciting the Mâh Nyâish three times
5 and 6 The Recital during a month² The sixth duty is that
of the Mah Nyâish of celebrating the Rapithavin.³
and the Celebration
of the Rapithavin

Those who do not celebrate these six religious functions do not free themselves from sin. These secure a safe passage along the Chinvad Bridge. Their omission brings on the sin of *pul-shakud*, whereby one is kept back from crossing the bridge and Meher Davar takes no account of his good deeds.

In the case of the recital of the Nyâishes, there are two advantages—worldly and spiritual. The worldly advantage consists in your feeling glad and happy. Know, that you will also be

1 This injunction to say these Nyâishes standing, is not generally observed, except during their recital in the Uthmna ceremony.

2 The translator adds in a bracket that the Mâh Nyâish *may* be repeated daily, but *must* be repeated at least three times during a month. The occasions are those of the New Moon, the Full Moon and the 14th vâd.

3 *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 458.

benefited spiritually, and, knowing this, practise (*vard*) it every day. Thereby, you will find your share of righteousness accepted (*idrāk*). When you forget to say the Nyâishes at the proper time in a gâh, then, in that case, you shall have to say 100, if said in the other gâh. One must be responsible for forgetting the proper time for a recital and shall have to undergo the punishment of being treated with 100 sticks (or hundred blows with a stick).

Though the recital of Âtash and Âbân Nyâishes is not enjoined, their recital every day, or at least on **Âdar and Abân Nyâishes** their special days (*i.e.*, on Âdar and Abân days), is a righteous act. Their omission is no sin. I looked into the meaning of these Nyâishes and found that half of them consisted of prayers for blessings and half of praise. How can I tell you all the meaning? That is very long (*matûl*). They are recited in the Yazashna (Yasht) ¹ and in the Vendidad. The Abân Nyâish shall not be recited at night.

When a man has a wet-dream (lit. the play of Satan, *Shaitân-bâzi*), he shall go to a perfectly dry place, free from hedges of thorns and weeds, and, holding in his left hand the wet part of the clothing (*raku* راکو), he shall wash it with *nirang*. Then, he shall place his hand on ground and recite the Bâj of Asfandârmad and then recite (from the section of the Vendidad) the Zend Avesta of Âdeh Oshiti.² He shall then remove his clothings from over his body ³

1 In this book, the word Yasht is often used for Yazashna. The Âtash Nyâish is contained in the 62nd Hâ of the Yasna and the Abân Nyâish in the 65th Hâ.

2 Vend Chap, XVIII, 51. This is a reference to ss. 46-53 of Chap. 18, wherein the ritual of purification for one polluted in a wet-dream is referred to. The words referred to here as آردا اشیتی are سزج سزج سزج. The Avesta passage says: "Then the wet-dreamer shall say to Spenta-Ârmaiti 'O Spenta Armaiti' I entrust this person (*narem*, *i.e.*, the seed which could have brought forth a child) to thee'"

3 The translator adds that, before wearing his clothes again, he shall recite Khshnaothra Ahurahê Mazdâo.

and sit in a place for bathing. He shall then recite loudly the Sarosh Bâj till the word "Ashahê," and apply *nirang* (*pâdyâbi*)¹ and let it dry. He shall then bathe and, putting on his clothes, finish the Sarosh-bâj from Nemaschâ (yâ ârmaitish izâcha). All this will be a proper observance. According to the Vendidad, God enjoined thus to Zoroaster: The person with whom Satan has played (*bâzi dâd Shaitân*, i.e., who has a wet-dream) must observe all the above observances (*parhizi*, lit. abstinence), whereby he will be purified, and, when he passes to the other world after death, he will go to heaven. On resurrection, God will show him a child. For every time (i.e., for every such discharge in wet-dreams), he will be shown in future one child of 15 years of age² of the character of a wise man, so much so, that the father³ (i.e., the person dreaming the wet-dream) is pleased with its look and the child says to him "O Father! I am your child I am all well and healthy on account of your proper religious observances (*parhizi*). Acknowledging thee (as my father), I am under your orders and am prepared to be with you wherever you like." Thereupon, when the father sees the child, he is pleased with it.

In the same way, there should be similar observances after cohabitation (*jamâ'a*, عجماء). Again, the same bâj (i.e., the recital of the Sarosh Bâj, etc.) is the bâj for passing water (*baul*, i.e., urine). As the result of such religious-minded observances (at the time of and) after cohabitation, the children that are born turn out to be pious, gentle, generous and loyal. Non-observance of these injunctions lead the man to hell. When a person

1 *Pâdyâbi* is one of the various religious technical words for cow's urine.

2 The idea is, that a wet-dream brings on a kind of wastage of the power of giving conception to a wife for a child. But, if one atones for it by proper religious observances (*parhizi*), the wastage may be turned at the time of resurrection into the proper result, viz., a child

3 The person, dreaming the wet-dream and thereafter observing all the proper religious observances, is spoken of as the father of the child which would have been born in this world, had there not been the wastage. The proper religious observance prevents the wastage from really being so.

does not observe the religious regulations after a wet-dream, he sees a *dir*, who appears before him in the hell with sighs and lamentation (آه و آوځ). In the place of every good child, that a pious-minded man, who observes all the above regulations after a wet-dream, sees, the impious man sees a *dir* who says to him : " I am your child and I will follow thee wherever you will go." His soul will, therefore, tremble with fear and all the *dirs* will follow him as his children with shouts of grief and distress. " O Darab Pālan ! Take care that you never do such a thing."

God sends to the people of this world this message with Zoroaster - " Do not postpone for to-morrow a
 Not to postpone for
 to-morrow a
 righteous act of
 to-day
 righteous act which can be done to-day ". In such works, let there be no delay (*sarft*, lit. expense). The night is like a pregnant woman. We do not know what will be born from it the next day. A duty or work undone will remain (like a burden) on your neck and you will be responsible for it (if you die before that is done). The cursed, wretched (*shām*) harmful Ahriman has appointed two demons in this connection. One is named " Afterwards " (*pas*) and another " Delay " (*dér*). They harm the hearts (*dēlhā*)¹ of the people. When one delays a good work, the two demons remain busy (*mashghūl*) in his body.

To pour water (i.e., make misuse of water, especially) at night is wrong. In the same way, it is wrong to
 Not to pour water
 or draw water from
 a well at night
 draw water from a well at night If unavoidably you have to draw, you must recite an *Ahunvar* and present a lamp at the well before doing so. The same thing should be done if you have unavoidably to use and pour water at night on the ground. If the water has to be thrown at all, care must be specially taken, that it is not thrown towards the North, because, (the North being the direction where the demons dwell) in that case, demons will arise here. Sin and injury (*zarar*) result from not attending to these instructions.

1 The translator reads " *dānā* " for " *dēlhā* ".

**In the matter of
of Jadungui, &c, to
recommend good
deeds.**

God rewards him from his own treasury, because the good acts were done by his bold intercession (*pâ-mardi*). In his case, he finds 33 roads whereby to go to heaven. He may choose whichever way he likes. No account is asked of him (by Meher Dâvar), and all the Ameshtâspands and Farohars welcome him in the heavens. When all the souls have only one way to go to heaven, the following three kinds of souls have 33 ways. 1. The charitable whom God himself considers to be like Himself. 2. One who is loyal to his religion and is ready to sacrifice his life for it, and disregards, as abject and mean, wealth, for the sake of religion. 3. The Jâdungûi, who teaches or persuades others to do good works, and himself also does good works. These three have 33 roads to approach heaven while others have only one.

**Recital of Grace² at
meals and three
morsels of food for
dogs.**

1 Pahl جادونگوبه Jâdungubih Dastur Hoshang prefers to read this word as "dâdangubih", in spite of the Pazend دادرنگوبه meaning thereby, asking or recommending another to do a certain meritorious work on one's behalf, when he is unable to do so himself. Pahl. Vend VIII, 19 (*Vide* the glossary of his Vendidad, p. 120).

The word **جادگو** which Steingass gives, as occurring in Old Persian, for "one who embezzles property entrusted to him for pious uses", is another word.

2 Though the subject is headed thus, it wholly treats of good treatment to dogs. The subject of grace before meals is separately treated later on.

3 Such an injunction has led religious-minded people to feed dogs of a street or a town on certain occasions with *khichri*.

four classes of people in the world : The Âthornân (priests), Arthesh-târ (warriors), Vastryôs (agriculturists) and Hutokhsh (artizans). These four classes have the characteristics of dogs, who also have four good characteristics. Each of the four characteristics has 8 traits. Thus, there are in all 32 traits, which are referred to in the Vendidad.¹

Ohrmazd once said to Zoroaster : " Whenever you see To glorify Ohrmazd a thing (of beauty) which pleases your eyes, on seeing a thing speak out " Ba nâmê Yazad ", i.e., " In the of Beauty. name of God ",² Such an expression leads to the increase of the excellence of the thing When the above words are not said, the thing itself suffers harm and its goodness and splendour diminish. This result will bring upon you sin.

Whenever you propose going on a journey, you invoke Behrâm Yazad and victory. Celebrate In the matter of Behram Yazad who his Darun and Atrîngân. Here is my helps men in long advice (وعظ, v'az) : In your travels, try journeys. to have the company of four other Zoroastrians, who will be useful in observing all religious observances (*dîn-dânu*). Let Behrâm Yazad be your friend. He will help you in mountains and forests, caverns and deserts. When an enemy intends to take your life, invoke Behrâm Yazad. God has, out of kindness and munificence (*yâd*), ordered his praise in the Avesta. On the day of Resurrection, he





1 The reference is to Vend, chap. XIII, wherein men of the abovenamed four professions are said to possess some special good characteristics of dogs. Here, the translator, in a bracket, animadvertes upon the conduct of some Zoroastrians who laugh at the injunctions for the extraordinary care for dogs. This seems to be a concealed allusion to a controversy in Bombay in 1832, i.e., a few years before the time when the translation was published. The Police, at the instruction of Government, destroyed stray dogs in the city of Bombay. This hurt the feelings of many Parsees who were much agitated on the question (*Vide Parsee Prakhâsh*, Vol. I, pp. 249-51)

2 Owing to an advice of this kind, the words " Ba nâmê Yazad " have passed into Parsee Gujarati for a phrase expressing pleasure, e.g., if one sees a healthy child, he says : " It is like ' ba nâm-i Yazad '."


will shut up Ahriman. For that reason, he (Behrâm) has "pirouzgar" ¹, i.e., victorious, as his title. He, according to Behrâm Yasht (ss. 2-27), appears in 10 forms to relieve us from difficulty. In fighting with our enemies, he makes us victorious (*mansûr*) in the midst of war (*qualb-i harjû*). The ten forms, in which he appears to help the worshippers, are : 1 Good wind. 2 A Bull with gold horns (*sarân*) and ears. 3 A Horse with golden mouth and ears. 4 A Camel. 5 A boar (*hu kerpê* ²). 6 A Sweet-tongued man of 15 years of age with white eyes and high stature. 7 A Bird. 8 A Lamb. 9 A Goat. 10 A brave man.³

The angel (Yazad) shall be invoked with Zor, Barsam, Yazashna (Yasht), Vendidad, Myazd, Darun and Bâj and with cooked meat of goat and sheep. These (eatables) may be given to be eaten to the pious as *ashodâd*. These may also be given in the service of

1 Of Doâ nâm Setâyshna, "Behrâm Yazad pirûzgar, Dushman-zadâr"

2 The corresponding fifth animal in the Behrâm Yasht (s. 15) is *varâza* , Sans वर्राष्ट्र P. , Lat. verres, a boar. This word is preceded in the Behrâm Yasht by the word *hu-lehrpa* i.e., well-formed. It seems that our author has, by some mistake, taken one word instead of another from the Behrâm Yasht. Perhaps, he has been misled, by mixing up *hûk* (, formed by the first three letters) with *khûk* () which also means a boar.

3 The Behrâm Yasht describes the 10 forms in which the angel goes to the help of the worshipper (Yt XIV, 2 *et seq.*). The following is a comparative list —

Farziât-nâmeb.	Behram Yasht.
1 Bâd sarîr	Vâta srîra (s. 2)
2 Gâû-nar	Gêush arshâna (s. 6)
3 Asp-i nekû-fâm	Aspahê Srîra (s. 9)
4 Ushtar	Ushtra (s. 11)
5 Hu-kerpê	Varâza (s. 15. Wild boar) (<i>Hukehrpa</i> , i.e., well-bodied is its adjective. Our author has taken it as its form and the translator has translated it as  i.e. boar)
6 Nar-i khush	Narsh srîra (s. 17)
7 Murg parandeh	Meregha vâregna (s. 19)
8 Mish	Maêsha (s. 23)
9 Buz	Buz (s. 25)
10 Mard-i dulâvar	Vîra (s. 27)

Âtash Behrâm.¹ Fragrant things like fragrant aloe (*aûd*) and raw² sandalwood (*sandal-î khâm*) may also be placed on the fire of Âtash Behrâm. Food the fire of your house also with fragrant wood and fuel which should be examined thrice and ascertained, that it is dry. The Vendidad enjoins that the fire shall be fed at midnight with fragrant wood. This is referred to in the Avesta, as "*urvâsnîdvâ*".³ When the fire is thus fed at midnight, thousands of the darkest (*tam tâmê*)⁴ demons are extirpated. When the fire of the house gets extinguished, that event brings on calamity for the house. The harm done to the family by thus carelessly allowing the fire to be extinguished is worth in weight two *dâng*⁵ (i.e., grains) and three *dirams*. The Vendidad has referred to it. "O Darab, son of Palan ! Be cautious and take care of Fire."

To bring about the union (*vaslat*) of children with relatives is a righteous act. This is called Khetyô-dath in the Avesta. Paradise is the reward of this act.

In the matter of Khetyô-dath. When such an union (betrothal) takes place, the door, both of giving and taking (*dâd va setad*)⁶, opens and thousands of demons are thrown over into the snare of non-existence. A similar thing happens (i.e., the demons are destroyed), when the work of goodness (i.e., marriage) is performed. Again, when children are born of such a marriage, two-fold demons (i.e., twice the number of those destroyed on betrothal and marriage) get destroyed (*waidâ* i.e., lost). This righteous act (of Khetyô-dath)

1 This refers to an old custom of placing the fat (*charb*) of animals on Fire.

2 *Khâm* is used here in the sense of 'pure' or unmixed with impurities.

3 Av 𐬰𐬀𐬭𐬀𐬚𐬀𐬚𐬀, referred to in the Vendidad (IX 32, XIV 3; XVIII 71) as a good kind of fuel

4 𐬀𐬚𐬀𐬚𐬀𐬚𐬀 Av 𐬀𐬚𐬀𐬚𐬀𐬚𐬀, Sans तमस, Pahl. 𐭥𐭥𐭥 P. 𐭥𐭥 ("covering, veil" Steingass)

5 *Dâng* "the fourth part of a dram"

6 *Sitad va dâd* "taking and giving" (Steingass) What is meant is taking daughters of relatives in marriage for one's sons and giving one's daughters for the sons of others.

serves as an atonement even for a Margarzân ¹ sin. All sins—except that of Hamîmâl—are atoned by this act.

Hamîmâl sin consists of two faults—one that of accusing others falsely (*bohtân*), and another of perfidy (*khiyânat*). Perfidy (*khiyânat*) is the seduction of another's wife. The Dasturs have, with 100 warnings, asked forbearance from these two evil actions. The guilty cannot be pardoned by spending, after their atonement, the whole of a treasure. The husband (of the woman so seduced) may either kill or pardon the sinner. These are the only ways by which the sinner can have pardon.

Abstain from eating meat. One who eats meat is punished in the future world. He meets with trouble
 Abstinence from meat diet. (*su'ûbat*) in hell at the hands of the demons.
 In Myazd and Gâhambâr, some food of meat

is required ; but, in these cases also, only animals that are weak and disabled shall be slain, not the healthy.² When you eat meat, you commit a sufficiently (*bas* ³) great sin which would take you to hell uttering cries (*shûr*) and sighs. Every hair on the body of the animal whose meat you eat, will pierce your body in hell, as if it were a flying arrow. The sinner will be held responsible in the other world for every wrongful act of the animal which he has killed for food and whose meat he eats. The faults or wrongful acts of the animals are something like these : The cow or the bull strikes a man with its horn (*shâkh*) ; the horse kicks (*lald*) ; the camel attacks (*چاپاٲٲ مايد*). All these

1 A Margarzân sin is that for which the capital punishment of death is prescribed. Hamîmâl sin is that of depriving others of their goods.

2 When our author seems to speak about total abstinence from meat diet, the translator adds of his own a word in the heading (*ٲٲٲ*, i.e., too much), as if to say, that only the eating of too much of meat was a sin. Later on, he adds in brackets, that, if at all, one eats meat, he may eat the meat of a weak animal and that even after dedicating and consecrating its head in honour of Haoma (*Vide* Haoma Yasht for this dedication). Again, he must eat it after saying the required Bâj or Grace for meals.

3 The translator reads *pas* *ٲٲٲ* for *bas* *ٲٲٲ*.

4 The word *châpât* is not strictly Persian. It is Gujarati *ٲٲٲ*, a slap, a beating.

sins of the animals are transferred to the persons who eat their flesh. On the day of Resurrection, all men will appear young as of the age of 15, but those who have eaten flesh in this world will appear like those of 30.

One must go repeatedly to the place where they celebrate a Naozûd or Nâvar (*i.e.*, where they initiate a young man into priesthood). The sight of that initiation brings in righteousness for your action. The Dastûrs have impressed the necessity of seeing the face of a Naozûd or Nâvar.

The pleasure of having the birth of a son in a house. When a child becomes an adult (*bâligh*), he must soon be married, so that there may arise the hope of having a child from him. There is nothing in the world as good as lovely (or loyal or obedient, *del-band*) children. One has a hope of salvation (*rahâhi*) from his children. A child helps us in crossing the Chinvat bridge. A child preserves your name in this world and gives you comfort in the next. Of all children, that one is great who does righteous acts. A righteous act done by a child is like that done by a father.² So a father must send his children early at school for education. When, as a result of the training, the children do meritorious acts, God rewards the father out of his great treasure. When one has no children on account of his (evil) stars (*istareh*), or on account of his own defect or fault, he cannot pass the Chinvat bridge. They do not mind him on the bridge and ask no account from him. So, a son must be adopted (*setar*). The adopted son shall be treated like one's own son. Then he will have an easy passage over the bridge. Without a child, one is kept back from the bridge and stands there with hundred of regrets and sees

1 The three couplets under this head ought to have very properly gone under the heading of Herbadâs referred to above

2 *i.e.*, A father participates in the reward received by his children in the next world as the result of the good training given by him to his children. *Vide* Ganj-i Shâh-yagân. *Vide* my "Moral Extracts," p. 40.

his place in heaven, only from afar. But when one gives him, i.e., announces for him, an adopted son, then, he is accounted for and gets his proper place according to his actions (*kerdâr*). "O Darab, try your best to have an adopted son for anybody and you will be rewarded for such attempts."¹

When one gets a sneeze, he shall recite an Ahunvar and Ashem, because, thereby, the natural² fire drives out the *div* who has entered into the body. When he recites an Ahunvar, the (innate natural) fire comes to our help and assistance³, diseases and defects of the body grow less, and humiliation and meanness (*zullat*) reach Ahriman. When you propose going out for some work and you sneeze, do not entertain any superstition (*shak*), but delay (*tâkhir kun*) that work for such a short time as could be occupied by the recital of an Ahunvar, recite an Ahunvar and go to your work. When you hear others sneeze or when you yourself sneeze, one Ahunvar may be recited without any harm (*bi bad*) on such an occasion. The recital of an Ahunvar pleases the innate fire and displeases Ahriman.⁴

1 It is usual to announce the adoption of a son at the *uthamnî* of the third day—the day before that on which the soul is believed to be judged by Meher Dâvar. It is meritorious for one to intercede and arrange for adoption for those who die childless.

2 عروری, innate, natural. The translator takes the word to be the name of a fire and adds that the Arabs call it "*tabî'at*" (طبیعت) and other Persian writers "*zehar*". The fire, referred to, is what is known as *harârati gharziya*, i.e., natural heat.

3 The sentence may also mean, as said by the translator, that the recital goes to the help of the fire.

4 For the superstitions connected with sneezing, vide my paper on "A Few Superstitions common to Europe and India" (Journal of the Anthropological Society of Bombay Vol. II, No. 3, pp 161-66. Vide my Anthropological Papers, Part I, pp 23-28). This superstition is common to many people, both of the East and West, and is believed to have its origin in a disease like Influenza, the wave of which passes from one continent to another.

One must recite the *bâj* at meals, if not the great *Bâj*, at least, the small *bâj*, (beginning with the words) “*Itâ yazmaidê*”.¹ The meaning of this prayer “*Itâ yazmyidê*”, is this : “I here invoke (*yas*) Ohrmazd truly (*hân*), because Ohrmazd has created cattle (*gâu*), religion², trees and water. He has given taste (*lazzdât*) to all food. He has created all good things which grow from earth” After this recital, one must say three *Ashems* and then eat his meals and offer to God thanks³, which add to the pleasure of the taste of the food. (When he takes his meals with such a recital of grace,) he receives blessings from Khordâd and Amerdâd at every morsel that he eats, and an angel stands on his right hand. On the right hand side of a *Dastur* and *Mobad*, there stand two angels. This angel blesses the eater thus “May this food be honey (*nûsh*) for you (i.e., may it do you all good) and may you derive wisdom and intelligence from it” No sin is greater than that of eating without saying grace. A person, who does not thank God, loses respect and honour in this world and receives punishment in hell. He sees distress there at the hands of the demons *Târîkh* and *Zârîkh*.⁴ He complains of hunger and thirst.⁵ If, after taking the

1 Avesta “*Itâ ât yazmaidê* (*Yasna Hâ XXXVII*, 1). For the three kinds of the prayers of grace for the meals *vide* my “*Religious Ceremonies and Customs of the Parsees*,” p 371-73

2 Our author has translated the Av *Ashem* by *âîn*, i.e., religion. Some translate “*ashem*” as ‘grain’, in which sense it is used in *Vend*, Chap. V. He has omitted to translate Av “*raochâsohâ*”

3 The translator adds the testimony of *Sad-dar Nasar* (ch 71), wherein the eater is asked to eat after offering thanks to God

4 These demons are the Avestaic *Tauru* and *Zaurich* who are opposed to *Khordâd* and *Amerdâd* (*Vend*. X 10 ; XIX, 48). They are *Târîkh* and *Zarich* of *Bundehesh* (ch. XXX 29) *Vide* my *Dictionary of Avestaic Proper Names*, pp. 88 and 92.

5 کشا مار and کشا مار The word *kishuâmâr* may be *khurishna-mâr*, i.e., striker (*mâr*, beating) of food, one preventing food Similarly, the other word may mean ‘one preventing thirst’ These words remind us of the Parsee Gujarati words (ખાધાના મારા માર પીધાના મારા માર) *Khadhâ nâ mârâmâr*,

bâj,⁶ one speaks, during the meals, that is the worst of sins, and the angels on his side go away from him and demons take their place.¹ When one eats his meals (lit. bread), speaking aloud (𐬵𐬀𐬎𐬌𐬎𐬎𐬀), many demons come into existence. One demoness becomes pregnant with a thousand demons, and ten thousand more are born of these. The *myazd* and *châshni*, which he has eaten, all go to the Divs and Ahrimans. Take it, that it is you who have created the demons and have drawn the sin of it on your head. They will all accompany you to hell and they all will reproach (*malâmat*) you. They will fill the cup of impurities (*palîdî*) and menses (*dashtân*) and give these to you for drink with every morsel (*navâleh*). “Oh Darab! You abstain (from eating) without Bâj, so that you may go to heaven.”

The Vendidad enjoins the taking of bâjs on occasions of passing urine (*baul*) and motion (*ghayat*, lit. end, extremity). One must stand three paces (*gâm*) from before the place necessary for the purpose, recite an Ahunvar² and remain quiet. The place must be clean and dry³, free from water, moisture, or decomposing matter or of such matter of which one must be afraid (*harâsad*, from *harâsîdan*, to fear, dread). Then the person (after answering the call), may clean the

pidhânâ mârâmâr, i.e., the difficulty of getting food and the difficulty of getting drink. The word *mârâmâr* here is now taken in the sense of quarrel, from *marun* (𐬨𐬀𐬎𐬎𐬀) to strike.

1 Maqoudi (Barbier de Meynard III, p. 108) says of this custom of taking Bâj, that it came into operation from the time of king Kayomars. *Vide* my “History of the Peshdâdian Dynasty of Persia,” p. 45

2 The translator adds that “Guneh shekaste sad hazâr bar” (i.e., May sin be destroyed 1000 times) be recited before the Ahunvar. Darab Hormazdyar’s Revayat also omits these words.

3 One must bear in mind, that W.C. and arrangements like these were out of question in former times. People had extensive compounds at the back of their houses where they resorted to for the purpose. Hence modern phrases 𐬵𐬀𐬎𐬌𐬎𐬎𐬀 𐬵𐬀𐬎𐬌𐬎𐬎𐬀 (i.e., to go out into the yard), 𐬵𐬀𐬎𐬌𐬎𐬎𐬀 𐬵𐬀𐬎𐬌𐬎𐬎𐬀 (i.e., to go out for a stroll among trees, the phrase used by the translator), 𐬵𐬀𐬎𐬌𐬎𐬎𐬀 𐬵𐬀𐬎𐬌𐬎𐬎𐬀 (i.e., to go at the back of the compound.)

parts with a piece of clod (*kalúkhi*) got out of clay.¹ Then coming back three paces from the place where the calf is answered, the person must lay or finish the Bâj. This consists of the recital of three Ashem Vohus, two humatanâms,² three hukshathrô,³ four Ahunvars, Ahunem vairîm,⁴ Yenghebe hatâm and another Ashem Vohu. Then he may perform the *pâdyâb* purification. The author then gives the meaning of one of the above prayer formulæ, *viz.*, the humatanâm.

This bâj shall also be recited after cohabitation (*sohbat*, *vide* above p. 28), so that one's religious and worldly desires may be fulfilled. The reward of the recital of this bâj in the next world is worth one *tanâfur* in weight.

Do not place your bare foot on the ground. Asfandârmad
Not to walk bare-footed. Ameshâspand trembles if one does so. Never
 be without shoes. Walking with even one bare
 foot is sinful. The result of the sin is that the milk of cattle, cow
 and camel, dries up and the responsibility of that lies upon one who
 walks bare-footed. "O Darab Pâlan! Be aware. Do not go bare-
 footed. Do this work cautiously."

1 This served in olden times the purpose of sanitary papers. It is even now used by Parsi priests and the initiates for priesthood (Nâvars) during the process of passing through the Bareshnûm purification. The piece of clod is now spoken of as *khuru* *خرو* (*khuru* *ie.*, excrement). It is so called because it is used in cleaning the part of the body soiled by excrement. The priestly phrase is *khuru* *درو* *ie.*, to do the *khuru*. In cities like Bombay, where there are no open places to resort to, and where water closets are provided, in order to provide this dry system of cleaning, at times, cart-loads of these clods of earth are provided to the temples from fields out of the city. In the Dar-i-Meher at Naosari, even now, there are no water closets, but an enclosed open space is provided where clods of earth are brought in from outside. There, priests—even those not in the Bareshnûm—use such clods of earth after passing water to dry the wet parts. This custom is observed even by the Mohmedans. I saw it at Kashmir.

2 Yasna H& XXXV, 2

3 *Ibid* 5

4 Yasna XVII 1 and XXVII.



1. At first, pare the nails of the finger which is before the smallest (*pish-i-keh*).
2. Then, the one before the largest (*pish-i-meh*)
3. After that, the smallest.
4. Then, the largest.
5. In the end, the middle finger (*angûsh-t-i-wasat* وسطی).¹

3 *Kharāstar* for *kharfastar*. The word *sepat* is Avesta *𐬰𐬀𐬭𐬀*, a louse (Vend. XVI, 3).

will have had progeny. Do not co-operate with mis-informers. Behave well with your enemies ; assuredly (*zinhâr*) conceal your weakness from them. Behave well with friends, in a way as if you two were the kernel (*maghz*) of one nut-shell. Do not fight with mad men ; otherwise, the wise would take you to be senseless. Speak well-thought (*pukhtê*) words and avoid careless speaking before the wise and before an assembly. Act according to what you have spoken before a king or a governor. Be more illustrious than your father by your good actions and deeds. Never do any harm to your mother, and this act (behaviour) will lead you to heaven. Let your habit be always righteous and keep your soul innocent through truthfulness. Be always friendly to your wife, children and brothers, and treat them like your life. Be always good-hearted and good-natured, so that no one may deceive you and you may be fearless. Praise Holy God and Holy Zoroaster.

I have given these admonitions from the Pahlavi. Those who will remain ignorant will meet with disgrace. Every admonition is like an unique pearl from which the hearer enjoys pleasure and joy. The man who has no wisdom is miserable. A self-willed man (*khûd zan*) becomes distressed and helpless. A man who has no children is, as it were, nameless in life. Ill-valued and less-valued is that man who has no money on his waist (i.e., has not saved any money for bad times). That man is the dullest of all, who has nobody, who is without anybody (*bî-kas*) (to help him). The worst of all is that wicked (*rabâh*) man who has, in the end, his place in hell.

I will now speak of some other admonitions which may wash away the dirt (*ghabâr*) of ignorance from the ignorant. Of one's possessions, health is the best. A pious son is better than (your) piety.¹ O brother ! a cheerful face is better than wealth (*mâyê*). If you have a cheerful face, the whole world will be fraternal to you. In the revolution of time (*advâr* from *daor*), the protection (or help) of your own business is good for you. Consider (lit. count) yourself



1  for *ashô*, or, perhaps it is used for  *ashâh*, sword-belt, i.e. one's son is a better protector than his sword


good in being friendly (*sharîh*) with the virtuous, and hostile to the wicked (*bad zan*, lit. striker of the wicked). In the collection of goods (*anbâr*), righteousness is best. Consider your good soul as your friend. In all deeds, proper deeds (*dadistân*) are good. So have perfect good thoughts and truth. To be without any fear (as the result of good innocent life) is the best work in this world. "Oh Darab, son of Pâlun Fâredun¹ Now say whatever is in the Pahlavi. Whatever you do not understand, give up. Whatever you do understand, give in this book."

These admonitions were in Pahlavi¹ by Dastur Âdarbâd. He had no son. So, he prayed to God and had a son, whom he named Zarthust. When he came to his son Zarthusht to age, he gave him these admonitions :—

Think of righteousness and never think of sin. Do not be insolent before a king or an elder. What is not good (*pasandideh*) for you, shall not be good for others. Be agreeable (*yakdân*) to your friends and your masters. Entrust your body to humility (*a'ayâs*) and submissiveness, but do not entrust it to others (*i.e.*, be submissive but not slavish). Avoid the wrathful and the revengeful. Depend upon God and take Him as your friend. He is a good friend who looks to your benefit. Do not tell your secrets to women. Do not tell to others secrets which will not please them. Educate your wife, children and relatives, so that² you may never be overtaken with grief (*tumâr*). Do not give in charity on improper occasions (*bi-valâht*), but give on proper occasions, and this will bring you gladness. Do not express your grief before everybody because that will lower you in esteem (lit. your water *âb*, *i.e.*, respect will go away). Do not be confiding to the mis-informed, and friendly with the wrathful. Do no business with the ambitious. Do not be a partaker of the same board³ with the rich. Do not eat

1 This is a reference to the Pahlavi Pand-nâmeh of Âdarbâd Mârespand.

2  miswritten for 

3  *ham-khwân*, *i.e.*, the same table. What is meant is : "Do not eat with them." It is the Persian rendering of the Pahlavi - "Levatman kabad khâsteh gabrâ ham-khurasnê al yahvûnia (Pand-nâmeh, s. 21).

with the drunkard (*mastuk*), so that your body may not be reeling like a spindle (*dúk*). Do not borrow from, or lend to, a mean person, otherwise he will always send a person to your door to ask for the money lent. Do not be friendly with the evil-eyed and evil-minded. Do not show your riches to a jealous person. Consult well-informed people. In punishing others, do not wish to be harmful. Do not consult persons who are highway robbers (*râh zan*). Love the wise. Sit in the company of the wise and prudent. Do not expect any good from the shameless. Do not swear, rightly or wrongly. Be a lover of, and affectionate to, the woman to whom you are first married. If you have riches, be charitable, especially to the religious (*dînî*), because the reward will be twofold. Do not harm others. Be charitable in proportion to your riches. When the poor come begging to your door, do not deceive them (*e.g.*, by saying, 'come to-morrow or the day after'). Do not borrow from persons other than your relatives. Be friendly to modest women, and appreciate their worth more than your life. Give to the wise your modest daughters, because the progeny will be good it is like putting seeds in a good soil which can give various fruits. Whatever you speak, speak with truthfulness. If you want a wife, have a modest woman, whose knowledge can be useful to instruct children. Give or take (in marriage) such women. Do not give to the pious any cause to be distressed by your jokes (*bâzi*). Give no quarters to the disobedient and guilty. Send your boy to school when he is seven years old, so that his eyes and heart may be brightened by education, and his heart may be gladdened like a garden. Speak lowly, because even walls have ears. Be sweet in your speech and honest in your thoughts. There is a word which it is better to say, and there is a word which it is better not to say. The word, which may better be said, is that of religion and virtue. The word, which need not be uttered, is that of lie and deceit. Act honestly as long as as you live. Be afraid of hell and beware of it. If you are insolent with every body for every thing, you thereby poison the branch of every tree. Be a follower of good commandments and

have a good share in return. Be faultless and thereby free from fear. Be thankful to God by practising virtue. Be afraid of *Divs.* Be one (*yagân*, i.e., friendly with all), so that you may be renowned (*âjrigân*, Pahl. *vi'rigân*, Pand-nâme, s. 74) and famous (*zâher*) Be wise, so that you may have many friends. Oh you, who live a good life (*hu-zivashna*)¹ be cheerful and be honest. Have good faith and good works and be pious. Always ask your own soul (about its deeds) and you will be heavenly Turn towards God and you will go to paradise. Do not speak (evil) of other women, this is sinful. Do not find fault with others, but cultivate your own virtue. Do not entertain anger and revenge; otherwise you will destroy yourself. If you have much wealth, do not be proud of that wealth which is like a stranger (*bi-gâneh*), because it may go away any day. Do not be proud of (the acquisitions of) this world, which is transitory. there is evil in such a pride. It is the mean who are proud. Riches are like a bird, which is somewhat (*lakhts*) flying from one tree to another. they do not remain permanently at one place. In the same way, wealth also flies from hand to hand. Virtue and generosity only will last long. Do not sit in the company of evil-minded persons. In the assembly of the great and good, select a lower place, so that nobody may ask you to leave the higher place, nay, perhaps he will ask you to have a higher seat. If you are intelligent, you will be taken to be a lion, even if you sit in a lower place. If you are like a wall (i.e., without intelligence like a dead wall), you will not be recognized, even if you sit in the place of the president (*sadr*). Be obedient to your parents and hear their orders. As long as one's parents are living (*zivad*), he will have to fear from none. Respect your teacher (*ustâd*) also. If you do not wish to be abused, do not abuse others. Never speak a lie which will bring you grief and darkness. Be an early riser. Be aware of an enemy who is like a serpent which does not forget to take revenge, if hurt, even after 100 years. Always praise and pray to God. Never curse, or show want of respect to, the head of your village or town (*dahyôpad*), who looks after all the people. Wisdom is the best of all blessings. If you possess gardens (مزرعہ miswritten for مزرعہ,

margh or *marghat*) and property, wealth and cattle, they all may pass away from you, but not your wisdom, which will add to your pleasure and lessen your grief. Endeavour to grasp wisdom. Avoid evil acts which lead to hell. Keep away your hands and feet from unworthy acts which will keep away the reward of your good acts. If one digs a pit for others, he himself falls into it. All this advice I saw in Pahlavi and I have rendered that into verse. "O Dārāb Pālan, you write down all that is advisable."

Try to destroy noxious¹ creatures (*kharfastar*). That act will please the heavenly beings and will lead to paradise. The five kinds of *kharfastars* which, being most noxious, most require to be killed, are 1 Frog (*vazagh*, P. 3); 2 Serpent and scorpion, 3 Fly; 4 Ant; 5 Mouse (*mush-i duxdpur*).² Do not spare yourself in this work (lit. do not make any profit, *sarfē*). When Ardāi Virāf went in the company of Sarosh and Ādar to see the other world, he found, that the place, where the souls of those who killed the *kharfastars* lived, was so pleasant that he himself liked to stay there. But the Ameshāspands remonstrated (*puzesh kardand*) and said, that his time of going and staying in paradise had not come as yet. Again, the king and others who had sent him were eagerly waiting for his return (*rāhl binand*). They asked him to return and preach for the destruction of the *kharfastars*, because the creatures of God (*ān-i Yazad*) are saved by their destruction, and even the bodies of the creation of Satan are destroyed. "O Darab, the son of Pālan, the son of Faridun! You kill the *kharfastars* in all possible ways."

Have no doubts about religion and religious rituals. If you get *yashts* and *yazashnas* recited, and then entertain doubts in your mind, that these ceremonies are only for the maintenance (*parvarash*) of Dasturs and Mobads, the meritoriousness

1 The translator adds of his own . ગુદી ગુદી મેરગેા ઇન-ની શરત મુજબ પધેઆ સારી, , after the recital of their several incantations, according to religious instructions. For these nirangs, vide Ervad Edalji, K. Antia's Pahlavi Texts, pp. 190, 193 and 194.

2 Thieving mouse

of the recitals is lost and you get no reward in the future world. Good religious works done with doubts count for nothing and are not registered in the book of Meher Dâvar. The meritoriousness of such works, instead of being credited to his account, is credited in the treasury (*ganj*) of God, and out of that so credited in God's treasury, that man is doubly rewarded who does works of righteousness without entertaining any doubts. One who proposes to get performed such religious acts (of Yazashna, Vendidad, etc.), according to his means (*maqdâr*) by a particular Dastur, must first of all look for a pious, religious, good, virtuous priest, who knows to recite the Avesta well without any error (*ghalt*), who is free from lies and falsehoods, and who has brightness (*farâghî*) in his face, and understands Pazend and Zend, and who is liked by all laymen, and, having selected him, he should entrust to him the performance of the religious rites. This will bring him all good in the next world. But, if he entrusts the work to one without ascertaining all his above requirements, and then entertains doubts and regrets, whether the priest may have performed the work well or not, then, he is in no way recompensed in the next world. So let doubts have no room in the performance of religious deeds.

When one is on the point of death, the demon Ustagwad (Av Astô-vîdhôtu¹) comes to take away his life, whereby Ahrîman gains strength (*sâr*). There is a good deal of distress at the time of the separation of the soul from the body. Only the dying person knows what it is. Do you not know what cry of complaint (*shor*) you give out, when you lose one tooth from the midst of others? The demon Ustagwad causes a good deal of trouble (*sakhti*) to the soul of the dying man and makes his body all cold (*bard*).² The dying soul at times, becomes intelligent (*khabardâr*) and at times, dull (*bi-khabar*). This depends upon its thoughts about its righteous acts and sins. It thinks at the time, of its past good deeds and

¹ Vend. IV 49, V 8, 9 *Vide* my Dictionary of Avestaic Proper Names for this name

² The translator takes the word for "stone" "*Bard*" in the Kirmânian dialect means stone (Steingass)

past sins. The thought of the former makes it intelligent and that of the latter, dull.

When one is on the last point of death, he must be bathed. He must be washed from the top-most hair of the head to the nail of the feet, at first with *âb-i zar* (cow's urine) and then with water. This shall be done with the proper observation of *bâj* and *kusti*. Then a Patet shall be recited and then one Ashem Vohu. If the dying person himself says the Patet and repents of his faults, the reward of that in the next world is incalculably great. If his past deeds are such as would lead him to hell, the last Patet recited by himself lets him go to Hamasta-gehân instead of to hell. If they are worthy of Hamasta-gehân, they help him to go to paradise. If they are worthy of paradise, they lead him to the higher paradise,—the Garothmân which is the seat of Ohrmazd and the Ameshâspands. The soul passes to heaven, and there arises, as it were, a wall between him and hell, so that he may not even see from a distance the punishments suffered in hell. Thus, there is a great advantage in the recital of the Patet at the last moment¹ (*naza'a*). If the dying person himself cannot recite the Patet and Ashem out of helplessness, his or her children or relatives shall recite them loudly, so that the dying person can hear the recital.

Then they shall make a bed² (*bistar*) on ground and dig a piece of ground in a corner of the house.³ Then two persons shall hold a *parwand* and recite the Srosh-bâj till the word *Ashahê*, and perform the *sagdid* (lit. show a dog). Then they shall place the body at a place, round which *kashas* (i.e., furrows) shall be drawn. They shall then put on, on the corpse, *panâm* (*padân*, *paît-dâna*) and *kusti*. They shall then put on the shroud (*kafan*) over the body. All the parts of the body shall be

1 At present, the old custom has degenerated. Soon after death they wash the dead body and priests recite the Patet on behalf of the dying man. *Vide my "Religious Ceremonies and Customs of the Parsees,"* p. 52.

2 The bed, according to present practice, consists of a clean linen sheet.

3 This is still the practice in some mofussil towns. In Bombay, it is replaced by the use of stone slabs.

and was prepared to give her life for carrying out his orders.¹ Her work will serve as a prayer.

When a man or woman reaches the age of fourteen², his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (*i.e.*, Sarosh's) Yazashna and Vendidad is like understanding or wisdom (*kush*). Unless one gets the Yazashna and Vendidad in honour of Sarosh recited, no other works done by him would be efficacious in meritoriousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Dâvar (the Judge). The author then thus addresses himself: "Oh Dârâb, the son of Dastur Pahlân! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies:—The meritoriousness of the celebration of one Yazashna is worth 1000 tanâfurs and it counts in his favour in all exactness.³ A tanâfur is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tanâfurs and that of the Vendidad one lac⁴ tanâfurs.⁵ The value of every Bâj or Âfringân is one tanâfur.

1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyâishes and Yashts. In her case, as it were, Work is Worship, "Laborare est orare". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidad, was considered to be the age of maturity.

3 مومو mu ba mu · Lit. hair by hair. Mu means "hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidad includes both.

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as "Sarosh".

. The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the salvation of his soul. He will be then free from the impurities relating to menstruation ¹. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshaśpands cannot ² come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound, ³ he may ask a Mobad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

A Behdin (Zoroastrian) shall become Naozud ⁵ (Nâvar). This will add to his power and authority and Getikharid' (گتیکارید). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyân*), not gone through *naozudî*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mdyê*) enough for *naozudî*, then, being helpless, he may celebrate a Getikharid. The meritoriousness of both is the

1 What seems to have been meant is this. A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 تانده for تروانده. Tān or tavān is used in a word like tānast تانست, i.e. he is able (Steingass).

3 ویا ریس (and or ya) and ریش wound

4 For an account of these two ceremonies, vide my 'Religious Ceremonies and Customs of the Parsees', pp 199 and 433

5 In Persia the initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

same.¹ The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chandân*) every year. His soul is carried by the Amesbâspandâ thrice across the (Chinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*minoân*) to the earth with all delight and joy (گش).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

1 This view contradicts the above view which says that Naoszudi is more important than (etikhari) Again, the wording of the author is not clear. He first speaks of *becoming a naoszud* (شود نوزود) in the second line of the subject, then a little later on (l. 8) speaks of *making a naoszud* (nauszud kardeh). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naoszudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nâvars or Herbadâ (Herbad, Ervad, Av *vethrapast*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbadâ of rich laymen. The father or guardians of the boys who are made Herbadâ are paid by the laymen sums varying from Rs 200 or 300 to Rs 2,000 or more, with, at times, suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbadâ on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naoszud, or Nâvar or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nâvarhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nâvar or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

actions follow him to the next world, and all the Ameshâspands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurdn*)¹ also welcome him. Bahaman (Ameshâspand) holds him by the hand and takes him to Garosmân. Bahman gives him a cup of Midyozarem² to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikharid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtalâ*) till the last day. It is incumbent upon one who is rich, that he should perform the Getikharid every year. The performance of the Getikharid carries high position and advantage (*sarfa*).

If a person is inclined (*rdgheb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyân, *i.e.* the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Ameshâspands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.³ They shall have to take care of their own souls. So, do not harm (*i.e.* throw responsibility upon) others for sake of yourself. If you feel itching (*kharesh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerdârs*, the sum total of their good deeds, in the form of handsome maidens

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna *i.e.* the oil or butter of Spring. The Pahl rendering of it is Zaremâyô-1 mishgath, wherein mishgâ is the rendering of Av. raoghna. The Pers. rendering mudhyô-zarem is not a correct rendering.

3 روان خویش را هم خویشی مخر رن و فریدان را بخوار مشمر
What is meant is this : Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dârâb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven."¹

It is incumbent on every male and female to perform the Zindeh-ravân. The ceremony makes one's soul Zindeh-ravan- living or alert for the future (ravân zindeh humand az behr-i aqabâ). For this, they may get performed the Yâzashna in honour of Sarosh with Bâj and Afringân. That must be done for three days. In the Ushahen gâh of the third night, four bâjs in honour of 1. Râm, 2. Rashna-Astâd, 3. Sarosh and 4. Ardâfarôsh shall be recited.² During the recital of the fourth Baj, viz that of Ardâfarôsh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*ân jehân*) is like that of this world (*in jehân*). This suit of clothes

1 The last lines of this subject (ll 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 *Vide* my "Religious Ceremonies and Customs of the Parsees", pp 444-45. The translator, in a foot-note, gives the object to be this. Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (*e.g.*, one dies at sea or in a desert), then, the Zindeh-ravân ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravân may make one's soul alive (*zindeh*) after death in the next world. The Text does not name the Vendidad in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bâjs differs a little. *Vide* my "Religious Ceremonies and Customs", p. 84. Our author forms the bâjs of Rashna and Astâd into one.

should be given as a pious gift (*ashó-dād*) to a Mobad or a Dastur.¹ That zindeh-ravân is well-done, in which, both, money (*sar*) and a suit of clothes are given to the Herbad. Thereafter, religious ceremonies of Yazashna and Bâj shall be performed on the fourth and the tenth day and on the month-day of the whole year. During the year, these suits of clothes shall be consecrated, whether by the rich (lit. one who can afford) (*dast-ras*), or by the poor (*tang-ahvâl*). The first suit shall be consecrated on (the dawn of) the night of, *i.e.* preceding, the fourth day and it shall be given to a Dastur or Mobad. The second suit shall be consecrated with Darûn on the Sironzeh, *i.e.* the 30th day; and the third, on the anniversary-day. Myazd and Âfringân and Darun shall also be consecrated according to one's means (*maqâdâr*). That adds two-fold to the efficacy of the ceremony. The meritoriousness of the performance of this ceremony, as written by Meher Dâvar (in his book), is worth 70000 tanâvul². The ceremony is incumbent on all, whether a layman or a Dastur or Mobad, whether male or female. If one dies on a journey, where his

1 The present practice is that it is given as a gift to the family priest. Other Dasturs or Mobads that are present at the Oothamna ceremony on the third day after death are given pieces of white linen cloth of the size of a *sudreh* or sacred shirt. The suit of clothes is known as Slav. Our author's statement that the quality of the suit of clothes, is connected with the position of the soul in the next world seems to be opposed to the original spirit.

The custom of getting one's funeral ceremonies performed in his life-time has a parallel in the case of Charles I of Spain (Charles V of Germany) who got all his funeral ceremonies performed in his life-time, allowing himself to be carried, as in a funeral, to a tomb, with the last funeral prayers (*Vide my translation of the Zend-Avesta* Part I, p 115)

2 Another form of *tanâfur* ^{تانیفور} can be read as *tanâfur* and *tanâvohal* (*tanâvul*). It is Av. *tanu peretu*, a sin which prevents a person (lit. body *tanu*) from crossing the (*Chinvat*) bridge (Av. *peretu*, Pahl. *puhr*, J. Lat. *pous*, Fr. *pont*, Ger. *brücke*, Eng. *bridge*). This sin is next to the *margazân* sin. The translator adds in a bracket, that, if, in addition to what is said above by Dastur Pahlân, one also gets recited six Vendidads, the meritoriousness comes to six lacs *tanâfurs*.

Sarosh and Siâv (Saûb) ¹ *i.e.* his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zindeh-ravân ceremonies performed, that ceremony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral ceremonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (*i.e.* the angels presiding on the five Gatha days) present before (Meheî) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zindeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zindeh-ravân is obligatory even on a poor man (*darvish*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same "Oh Dârâb, you perform the Zindeh-ravân (lit be friendly to it) and you will get two-fold the reward"

The author says in the beginning of this subject, that he renders the subject into verse from the writing in prose in Pahlavî, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).

2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *pad'yâb* (az mard-i asho ham pâdyâbash), away from (*i.e.* so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.

3. While eating, she must put on her hand a piece of old cloth (رک, *raku* *i.e.* rag), eat with a spoon, with caution (*ihtâd*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one tanâfur of sin.

1 Arab. رُوب, a robe, garment. Here it is meant for Siâv.

4. She must observe all these things for the period of three to nine days, as required.

5. Then, she must bathe in a careful way (*tartib*) with *nirang* and water, so that the pollution of the menses may be removed ; otherwise she would be committing a sin.

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a Patet or prayer of repentance. When the Prophet asked God about the atonements (*tojash*) of sins in connection with the observation of menses, God referred him to a book (*nash*) called " Dvâzdeh Hamâsht " ¹ If (as referred to in the book), a woman performs the Homâ Yasht, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the Homâ Yasht or ask a Dastur or priest to do so.²

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of Dvâzdeh Hamâsht also was destroyed. So all the Dasturs, met in a conference, and, in place of

1 Lit "Twelve joint or continuous Yashts or prayers." Hômast is a short form of Hamâ Yasht Vide my "Religious Ceremonies", p. 432

2 One thing is noteworthy in what is said in the Farnâst Nameh. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire. Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of Bareshnûm, Herbad, Geti-kharid, as in the case of Homâst or Hamâyashî. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties. In the case of the Bareshnûm, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when Bareshnûms are ever resorted to, the priests are paid to take Bareshnûms on behalf of other persons, both male and female.

رویا),¹ so that they became blind. 2 Deafness which makes a man helpless (*bi-tūsh*, lit. without provisions. *tosha*), 3 Quarrel (*nā dshti*). Quarrel creates revenge in one's heart which, in its turn, produces uneasiness, and ruins a man and his family.

This detailed account of all (thirty) days is in Pahlavi and **The detail of every day in Pahlavi.** I turn it into (Persian) verse. There is in prose (*nasr*) another commentary (*tafsīr*), but there are doubts about it. It is not approved by wise men (to say) that *this* day is bad or unprofitable (*zabūn*) and *that* is profitable (i.e., the wise take all the days to be equal). "O Darab Palan, collect in this book what you think best, so that (all) the 30 days may be helpful to you, and God be pleased with you."

(Then follows an account of the characteristics of the Yazatas presiding over the thirty days, and of what men may do on each of these days.)

ROZ HORMAZ.—On this first day of the month, you may prepare an account of all your property, be pleased, have regard for Dasturs and Mobads, and put on new dress.

BAHMAN.—Do wise acts, visit the wise, consult friends, be friendly even towards enemies, and put on new good dress.

ARDIBEHESHT.—Go to a Fire-temple and seek for love (*dushārm*) for Dīn Yazad who is glorious (روشن).² Prepare (*serishtan*, lit. to mix up) medicine³ and take it.

SHEHRIVAR.—Be cheerful. Associate yourself with (گماریدن lit. to sew) chiefs, the great, the experienced. Pay the wages of the army, so that (in return) there may be plenty (*vafu*) of money with you. Pardon the sinful and the faulty. Give alms to the poor and relieve them from

1 *Wanyah*, وناه, languor.

2 Our text gives روشن for روشن which is given by MNK. If we read, as it is in our text, the word is 'arshun' the wild Marjorum, which, according to the Bundehesh (XXVII), is the sacred flower of Ardibehesht.

3 This seems to be a reference to the Ardibehesht Yasht, wherein several kinds of physicians are spoken of. One of these is 'Urvāra haḡshaza, i.e., Doctor of Drugs".

oppression or trouble. Visit the great and the high.¹

ASPANDĀD.—Seek for a wife for yourself and for others. Go to the house of your wife or let the wife come to your house. Cultivate land. Give in charity. Be truthful. These add to pleasure and lessen (*zardud*) grief. Build and decorate buildings.²

KHORDĀD.—Dig wells, have new cultivation, water trees, collect harvest. Whenever you have to inaugurate a new thing, do that on this day.

AMERDĀD.—Clean your body and your soul on this day. Examine (چشم, calculation, search) your granary. Improve waste land. Attend to trees, cultivation and meadows (*rdgh*).

DEFĀDAR.—Do all that is asked to be done. Pare your nails. Comb (*shânêh*) your hair.

ĀDAR.—Address yourself to Ādar Yazad. Ask for blessings from God. Be industrious. If there is any business to be transacted with great men (*buzargān*), let that be done on this day. Make new movements, whether at home or in journey. Cook as much less food as you can on this day. Place fragrance on fire.³

ABĀN.—Do all works relating to water, e.g., building of fountains and bridges, watering (چردا *jurdā*) barren country, preparing aqueducts (*kariz*) and canals, digging wells from the bottom (*tak*).

KHURSHED.—Commence difficult works on this day. Go travelling. Have cultivation and plant berries (چوب). Send children to school for the first time.

MOHR (MĀH).—Praise the virtuous and study religion. Difficult works can be undertaken with ease on this

1 All these advices are in view of the fact, that Sherivar presides over metal, money, sovereignty.

2 All these are enjoined, because Spendarmad is a female deity, presiding over earth, whose fertility is compared with that of a woman that bears conception.

3 Parsees generally avoid on this day the roasting of dried fish, which emits bad smell.

day. Celebrate joyful occasions.

TIR.—Send children to school (*dabirastân*). Teach archery and arts of warfare on this day. Do all works relating to wells, streams, rivers and bridges. Cultivate ground. Clean your body and soul.

GOSH.—Purchase houses. Relieve distress. Do all works relating to cattle, to arms and cultivation. Have less of meat diet and live on milk diet. Adorn on this Gosh *roz* and on Aniran *roz*, the horns and the hoofs of cattle with various paints. Have dealings of sale (بيع, *bai*) and purchase (*shera*, شرا) of grapes and dates.

DEP MEHER.—Cut your nails and hair. Do works of art and learning. Go travelling.

MEHER.—Do works of courtesy and kindness. The inferiors may pay respects to the superiors, and the superiors may pardon the faults of the inferiors. Have sales and exchanges and transactions of commerce. Forget quarrel (*naza'a*) and revenge. Works for the protection of cities, countries and villages may be undertaken on this day.

SAROSH.—Seek works of art and learning and do works of art and literature (*dabiri*). Do acts of leadership, protection, justice and munificence (*hazal*). If you have to fight, let it be on this day. Bathe and cut your nails and hair. Put on new dress. Write letters to friends.

RASHNA.—Do all righteous works. Never swear on this day.

FARVARDIN.—Do your duty towards the Holy Spirits. Celebrate Darun, Afringân, Myazd, Yazashna. Commemorate the dead with milk and wine. Seek friendship.

BEHRÂM.—Have on this day works of warfare, assembly, riding, arms and hunting. Present adornments (*pirâs* from *pairdastan*) to wife and children. Put on new dress (پد مزوڈ).

RÂM.—Do all joyful acts, whether the joy is to be sought from one's wife or from food or from dress. Go to the

house of a Dastur or Mobad and ask his help.

GOÂD.—Deal with jewels (*guhâr*). Repent of sins. Be partner with others. Do all good acts from which the angel of Wind can have further strength.

DEPDIN.—Perform new work of industry. Bring your wife to your house, so that, in time to come, she may give you a male offspring.

DIN.—Perform religious acts. Go to religious societies and assemblies. Adorn your children.

ARSHISANG.—Hear advices from the wise. Kill *kharsfastars*. Arrange for marriage affairs with a house-lady or house-lord. Present adornments and dress to children. Give them dress (*lastarg*) and ornaments. Attend to the grievances of those who bear their grievances to you.

ÂSTÂD.—Attend to those who are related with or dependent upon you (روابط). Give them wages and rewards. Punish the guilty. If you have to collect things, whether camels or cows or horse, do that on this day.

ÂSMÂN.—If you want to borrow or to lend, do that work on this day. Cut your nails or hair and wash. Do works relating to caravans. Go on long journeys. Enter into transactions about gold and silver.

JAMYÂD.—Decorate your house. Plant all kinds of trees and cultivate. Put into your treasury (*gang*) silver or gold. Take no medicines on this day.

MÂRESPAND.—Have medicine or remedies on this day. Show yourself to your wife so that intelligent children may be born. Have interviews with the great.

ANERÂN.—Think of a new work on this day, and, when profit results from that work, set apart a share for good charitable works.

DASTUR DARAB PAHLAN'S

KHOLASEH-I DIN

PREFACE (*sar-nâmeh*).¹ In the name of God. The Powerful,
Brilliant Shining God, by his power, created

Introduction. the heaven (*falaq*) and placed therein, spirits
(*arvâh*) and angels. He gave life to men,

animals and birds, and made them move about (*kard dar sair*).² He
brought about (lit., allotted, *kard masqûm*) existence out of non-
existence (i.e., destruction ; lit., concealment ; *maktûm*). He can
again bring about non-existence from existence. He makes evident
what is concealed (*katm*). He created the universe during six times³
and arranged it (*mukhyd*) at the proper time.

. He made the sky revolve and decorated it with stars. He
Creation of the Sky.⁴ painted (*musauwar*) it and did not make it
(the sky) like a round (*mudawar*) roof (*saqf*).

In the midst of the sky (i.e., under it), there
are earth, water, air and fire. It has 12 constellations and 7 com-
manding planets. He created seven heavens. He entrusted the
Moon to the first circle and placed it in the constellation of Cancer

1 MNK. (Meherpbbhai Nowrojee Kutar's MS.) very properly heads
this portion as **پیشوا**, i.e., Preface In this first portion, after naming
God, the author, in His praise, describes the very first creation, viz., the heavens
with the seven heavenly bodies and the twelve constellations. This description
gives, as it were, interesting Iranian folk-lore about the movement of the
heavenly bodies. The author follows the Bundeheash in several respects.

2 MNK. gives this line as **در جهان داد و جان هم کرد او مهر**. The
line, as given in our text, presents a better and more correct reading.

3 This is a reference to the six gâmbûrs.

4 Neither our text, nor MNK., gives this heading, but here, the *Dibâchê*
can be properly said to end, and the subject proper to begin.

(*Pañj-pá*). He placed Mercury (*‘Utárid*) in the second circle and settled for it two constellations—the Gemini (*Jauzdá*) and Virgo (*Sambalê*). Kuow clearly, that Ho placed this in a kind of hidden (or spiritual, *minói*) relationship. He allotted the third circle of heavens to Venus (*Zuhareh*) as a mansion (*mâvâ*) for its movement (lit., dance) and enjoyment. Its constellations were Taurus (*Saur*) and Libra (*Maizán*). In the fourth heaven was the place of the Sun who moved about in the constellation of Leo. In the fifth heaven was the mansion of Mars (Behrâm). His constellations were Aries and Scorpio. In the sixth heaven was Jupiter which moved in the constellation of Sagittarius and Pisces. In the seventh heaven, Saturn was unfortunate (*manhúš*). He was imprisoned in the constellations of Aquarius and Capricorn. Saturn is a perverse Satan among all the stars of these high (*nâih*) mansions. In theft, uncleanness, deceit and fraud, this demon is a juggler (*‘aiyâi*) and a pick-pocket (*tarâi*). He has been kept away on the seventh sphere, because he sends forth all kinds of calamities, evils, etc. These calamities, evils, etc., fall (from the seventh sphere) on the sixth, and from there, on the fifth; and from there, on the fourth where the Sun is the master of the sphere (*târam*). They are destroyed (lit., burnt) there by the heat of the Sun and their burnt ashes fall on the sphere of Venus (*nâhid*, i.e., on the third sphere). From there, they fall helplessly (*bi-mu ‘auwal*)¹ on the second and then on the first. From there, dust (or dirt) falls on the earth, and from its unlucky things (*nahs*) prosperity turns into ruin (on the earth) and misfortunes come to men. Had its (Saturn’s) place not been in the seventh sphere, it would have robbed (*rabûdê*, i.e., destroyed) the whole world. In the eighth heaven, one gets all the recompense of his deeds by the decrees (or orders, *ahkâm*) of the aspect of heaven (*har‘ât*) and the support of the stars. All the mansions of the heaven (*mandâzel*) move together with the heavens.

O Dârâb, son of Dastur Pâlan ! speak out all the explanations of the science, as given in Pahlavi.²

1 *Mu‘auwal*, a helper, a place of confidence. MNK. gives معاول, *mu‘alul*, an effort. Thus, “without an effort”.

2 I give below the names of the constellations as given by the Farsiât-

Look to the wonders of the workmanship (*san'at*) of the Artificer (*sani'*). He created the world like an egg. Land is the red (of the egg), and water the white. The sky is like its shell. You know this (*in tô² daryâb*). When the sky was first created, He (God)

nâmeh and the Pahlavi *Bundehesh* The first column *nâmes* the heavenly bodies, moving in one or more constellations, according to the *Farziât-nâmeh*.

The Twelve Constellations according to the Farziât-nâmeh and the Bundehesh.

Names of the heavenly bodies moving in the constellations.	Farziât-nâmeh	Bundehesh.	Astronomical names.
1 Mah (Moon)	1 Panj-pâyê	1 Kaljchang (P. کالچنگ)	1 Cancer the Crab
2 'Utârid (Mercury)	2 Jauza	2 Do-patkar or Do-paikar (P. دو پیکر)	2 Gemini
	3 Sambâlê	3 Khushak (P. خوشه)	3 Virgo the Virgin
3 Zuhareh (Venus)	4 Saûr	4 Tora (P. تورا)	4 Taurus the Bull
4 Khurshed (Sun)	5 Maizân	5 Tarâzuk (P. ترارو)	5 Libra the Balance
	6 Shîr	6 Sher (P. شیر)	6 Leo the Lion
5 Behrâm (Mars)	7 Hamal	7 Varak (P. صرة)	7 Aries the Ram
	8 'Akrah	8 Gazdum (P. گز دوم)	8 Scorpio the Scorpion
6 Barjis (Jupiter)	9 Qaus	9 Nîmâsp (P. نیم اسپ, lit., half-horse)	9 Sagittarius the Centaur
	10 Haut	10 Mâhik (P. ماهی)	10 Pisces the Fish
7 Kaiwân (Saturn)	11 Dalu (P. دلو)	11 Dul (P. دول)	11 Aquarius the Water-bearer
	12 Jâdi	12 Nahâzik (P. نه‌ا, he-goat which leads the flock.)	12 Capricorn the Goat

1 Our text omits the heading which is given by MNK. as در باب پیدا یی دنیا و آدم.

2 MNK. gives 'do'. *Daryâb*, is also another form of *Daryâv* the sea. So, if we take this reading, it may mean, "These two (*i.e.*, the land and water) form the sea."

showed in it all (His) workmanship. Then He created water and made it pure (*tâhir*). Then, He created land, so that man can live upon it. When land began to move over water, He fixed it by the nail.¹ Having (thus) fixed the land, He created trees over it, perfect (*tâmm*),² and of various colours and species—grain (*hab*) and corn by ass-loads over ass-loads.³ Then, He created the cow (*gâv*) and created animals⁴ out of it. Many good things result from this creation of the cow (*gâvyôddâd*), especially these three things : When the cow devoted⁵ itself to the ground,⁶ twelve species of trees grew there. There are 55 species of eatable grain (*jûrdâyân*) for men.⁷ You will find a reference to it in (the chapter of) “*adâkhyâ ashâ Mazdâ*”.⁸ All the cattle were produced from the left side of the cow. When Kayomars died, there appeared cultivation from his right side.⁹ From the cow have come into existence, animals and men and

1 Read *mikh* for *mij*.

2 The word *tâm* also means a few. Then it would mean “A few trees”.

3 *Kharwâr* is the measure of 100 Tabriz maunds.

4 MNK. gives چرید, i.e., grazing (animals).

5 *Tan dâdan dar*, to devote one's self.

6 MNK. gives “*tan dâd bar pâ*”. The corresponding rhyme in the second line is “*zan jât*”.

7 Vide the Bundehehsh, chap XIV, 1, where it is said that, when the primeval ox passed away, there came out of it 55 species of grain and 12 species of medicinal plants (vide my Gujarati Translation of the Bundehehsh, p. 49). According to the 27th chapter of the Bundehehsh, animals and grain and plants proceeded from the primeval ox. The grains consisted of 55 species and medicinal plants of 12 species (*ibid.*, p. 121)

8 This is a reference to the sentence “At akhyâ ashâ Mazdâo urvarâo vakshat” etc in Yasna, Hâ 48, s 6, where it is said that “in the first creation of the world, Ahura Mazda grew vegetable, through Asha, for it (i.e., cattle)”.

9 It is rather difficult to determine the meaning of the couplet which runs thus

کڙو مرث کزین از جانب راست
پد پد آمد پی پی کی کپی و گاست

I think, we must take the word کزین or گزین understood before کزین. *Behesht-guzin* or *jinnat-guzin* is used for the dead. So, what is meant seems to be “when Kayomars became the chooser of the paradise, i.e., when he died”. Here, Kayomars is used for Avesta *Gaya-mareltana*, wherein the word *Gaya* is cow. Perhaps the word کزین may be derived from گزاردن, to pass away, to leave or quit (the world), i.e., to die. The second line also is difficult to understand as

corn and plants. Gayomard, with good thought, selected (i.e., gave birth to) man and made him smiling. He blew the holy soul into it. The first advantage that resulted to the world from him was, that pure metal (*ayôkhshush*)¹ was discovered. Kayomars discovered iron from the earth. He invented (*masnû'*) this workmanship (*san'at*) for the world. Three thousand years passed over the above state of affairs. Then crime (*tabâh-kârî*) appeared in the world and many took to (lit., became awake in, *gashtrand' sâhir*) wrong paths (*gum-râhî*).²

<p>Account of Kayomars and of the seven pairs that came into existence after him.⁴</p>	<p>The cursed Ahriman came up from the bottom of the hell with his <i>Dîvs</i>, and, making holes³ (<i>surâkh</i>, i.e., creating defects) in the earth and the sky, raised a war against the spiritual heavenly beings. The latter defeated him and</p>
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it is I think the last word *kâst* (کاست) is *kâsh* (cultivation) What seems to have been meant—and we have the Bundelesh to support us in our interpretation—is, that on the death of the cow or the first representative of the living creation, there were produced trees and cultivation. I think the word *bikaji* is miswritten for some other word meaning vegetable (گیاه). If we take the line as it is, *kaj* means crookedness or destruction and *kâst* means diminution. Then the meaning would be, that on the death of Kayomars, there appeared destruction and diminution. But, we learn from the Bundelesh, that what is meant is quite the converse.

1 Avesta *ayangh* (Sans अयस, Pers آهن, iron) and *khshîstu* (Pers. شستن, washed, purified) from Av. *khshud*, Sans. क्षुद्, Lat *cud-ere*, Pers. *shustan*, to moisten, to wash.

2 The writer of MNK. first copied the last seven couplets of our text beginning from *خستین* and then struck them off saying in pencil *رد است* (i.e., is cancelled). I think this copyist is justified in cancelling, not all the seven couplets, but the last five, because we find them repeated further on (p. 49 of our text, last 5 couplets). I think the latter is their proper place. They are there properly applied to God (*Dâdâr*, last but 4 line, p. 49).

3 Cf. Bundelesh, Chapter III, 12, 13, where Ahriman is represented, on *roz Oharmazd* and *mâh Fravardîn*, as shattering the heaven (*damân shekast*. Vide my Bundelesh, p. 14) and as piercing the earth (*denman zamik stift*. *Ibid.*)

4 MNK. gives a different heading which is

در باب خرابی گشتن اهرمن بد نیا

The subjects treated under this heading has been worked out from the last Chapter of the Bundelesh

threw him into hell. Three thousand thirty years passed in this state of affairs. Kayomars, on death, gave his dead body to the earth, just as Gâvyôdâd had done before him.¹ His seed remained concealed in the earth and was watered by two angels. Neryosang kept and watched over two-thirds of it (the seed). Spēndārmad had the remaining one-third, so that, it may remain undestroyed (*bi-agâft* ²). The seed, got purified (*pâtideh*) by the heat of the sun. After a period of 15 years, a pair Mashi and Mashyâna arose out of that seed. They were named Hauwa (Eve) and Adam³ and they became the first parents of mankind. The time was free from any molestation from the *Dêvs*. They milked the milk of the cow and, turning to the north, poured (a little of) it there,⁴ because in that direction was the way of the *Dêvs*. Fifty years passed over this affair and they did not know each other as male or female.⁵ Then, after a time, the angels gave them knowledge of that fact and thereafter they entertained sexual desire (*zauq*). Then a pair was delivered, one being male and the other female. The male child was named Siâmak and the female Vashâ as mentioned in Pahlavi characters.⁶

From Siâmak was born a pair, the male of which was named Frâvak and the female Farâk. From Frâvak were born seven pairs, from whom has descended the whole population of the world. The first pair was Hoshang and Gûjak. The Iranians have descended from them. The second pair was Tâz and Tâzik. The Dasht-i Tâziân (the Desert of the Tazis or Arabs, i.e., the Arabian desert) was their place and the Tâzis (Arabs) have descended from them. O wise man⁷! thus were descended from these seven pairs men of the seven regions. This account is given in Pahlavi⁸ and

1 Cf. Bundelesh Chap. XV

2 Lit., without blight. **کفت**, blight.

3 Bundelesh, XV, 2, speaks of them as Matrô and Matrôyâd which words are another form of Mashya and Mâshyo.

4 Cf. Bundelesh, XV, 19

5 *Ibid.*, XV, 20.

6 Vasâk of the Bundelesh (Chap. XV, 25)

7 *Goharvar*, lit., carrier of intelligence.

8 The Pahlavi Bundelesh (Chap. XV) is referred to.

I give this and other matters, agreeing (*dam-sâz*) with what is said there.¹

God had sent the Prophet from the family of Faridun. None was celebrated (*khanideh*) like him. His

An Account of Prophet Zoroaster and of his ancestors.²

existence was a brilliance (*nûr*) created out of dust.³ I give his geneology (*insâb*).

He was born of Pourushasp whose ancestry ran thus : Paitirasp-Haéchatasp-Aurvadasp-Chakhshnûsh ⁴-Paitirasp ⁵ - Hardarshan ⁶ - Hardâr - Aspitâm (spitâm) - Vîdasht - Ajimî (Azim) - Rajashna - Dûrânsarûn - Minocheher - Irach - Faridun.

Among these ancestors of Zoroaster, one was Minocheher, of whom enemies (*a'dâ*) of religion were always afraid (lit., were burning). At one time, when the king, before whom the lion was as weak as an old fox, was under some anxiety as to how to be successful (*fîrouz*) in the war (*nâvard*), which he was fighting against Tur and Selam, inspiration (*ilhâm*) from God came to him through the angel Asfandârmad. Before the time of this warlike (*sarûr*) king, feathered arrows were not in use (lit., arrows had no feathers, *parr*).

1 Here are repeated the 5 couplets referred to above (*vide* p. 65) which are given in p. 48, ll. 23-27

2 The geneology is based on Bundeesh, Chap. XXXII.

3 گل, *gil*, or. one may take it as flower, *gûl*.

4 The line referring to him runs thus کم آن کلین ز چخشنوس است. Here the word کلین, *kālin*, may be taken as coming from گل, *gul*, i.e., all. The meaning may be "All these come down from Chakhshnûsh." MNK. gives the word as کلون, *kulbun*, which may mean "the origin of all". MNK. gives the name as کوش چخش which is wrong

5 Miswritten as Patrasp. MNK. correctly gives it as Paitirasp. The Bundeesh (XXXII, 7) also gives similarly He is spoken of as "chosen of 5 horses" *gusideh panj asp*. The word *panj* is miswritten in our text. MNK. gives it correctly.

6 He is spoken of in our text as one whose works were of joy (*shādî-kunashn*) MNK. gives کوشنی *kushni*. We have no Persian word as کوشن. So, it may be taken for کشن (*kashn*) which means "large, ample". Then, the sense would be something like : "He was much of Purity (*safi*) or Simplicity."

Asfandârmad inspired him from God and asked him to carry arrow and bow and to put a feather in the notch (*sufrâr*) of the arrow, so that when the arrow fled from the bow (*qaus*), it might go double the usual distance. Minocheher accepted the inspiration thanking God, and won the war.

Faridun, from whose son Irach, Minocheher was descended, had once crossed the river Arvand without a boat. He had captured the unholy magician (*sdhar*) Zohâk, who had ruled for 1000 years, and imprisoned him on Mount Demâvand. When God, the creator of the corporeal world, revealed to the world the *khshnûmans* ¹ of the Amesshâsfands, he declared *khshnûmans* for only two mortals, viz., (1) Faridun ² who was entitled both as Mobad and as the King, and (2) Zartusht, without whose *khshnûman* no *yazashna* can be performed ³ and who had increasingly continued the worship of the one God for 10 years. When God had a conversation (*ham pursê*, lit., asking one another) with him, he informed him of everything (lit., seed, *kisht*) and made him enlightened (*kharêhnâk*). He said to Zoroaster, that He first created the soul (*rûh*) of Zoroaster and showed it to Ganâ-mino. Then, both the worlds were created, and then were created the angels with heaven and the skies. By virtue of the good fortune (*yamn*) of Zoroaster's soul, Space and Time (*zamîn* and *zamân*) were created. In one side of the balance (*palleh*), he placed both the worlds and every fundamental thing and superstructure (*kûn va makân*). In the other scale was placed the

1 Avesta ~~141120~~, propitiation (Yasna, III, 1, LXVI, 1) from *khahnu*, Sans. क्षण, to be pleased.

2 For the *kheshtaman* of Faridun, *vide* the Nirange bearing his name. *Vide* my paper on "Charms or Amulets for some diseases of the Eye" (Jour., Anthropological Society of Bombay, Vol. III, pp 338-45. *Vide* my Anthropological Papers, Part I, p 48). *Vide* also my paper on "The Jashan-i Burzugarān (Jour., Anthropological Society, Vol. V, pp. 398-405. *Vide* my above book, pp. 128-29).

3 For the *khshnāman* of Zoroaster, *vide* Yazashna IIa, III, 2. *Vide* K. R. Cama's *पेगाभयर अशे जश्थाशतना जनमाराणे એહવાલ*, 2nd ed., by T. D. Anklesaria, p. 344.

spirit of Zoroaster. When weighed (*sanjīd*), the spirit of Zoroaster weighed more. God then made Zoroaster great in both the worlds. When Zoroaster heard God saying all this, he asked, whether he was created superior (*gerdmu*) to the six Ameshâsfands. God replied : " O my dear Prophet, promulgator of my religion (*din-bar*)! why superior ? Nay more. All ¹ the Ameshâsfands are delighted (*nâzend*) with thee." Then God gave Wisdom, called All-knowledge (*Harvesp-âgâhi*), to Zoroaster in the form of a milk-like liquid (*âb*), not that kind of liquid (water) which you fetch from a well (*bîr*). He asked him to drink it. Zoroaster did so, and all secrets, from the bottom of the earth (*sard*) up to the heavens, became known to him—all secrets whether amounting to the number of the sand of the sea, or the leaves of ² trees, or the drops of rain (*qatrât-i matrât* ³), raining pearls ; all secrets of the souls in heaven or hell, of the soul of Jamshed or of that great hero Kersâsp, who had, for his faults, fallen into the dark abyss of hell, coil under coil like ⁴ he snake.

Zoroaster, when he saw (from his above acquired power of knowing the secrets of others) the conditions of Jamshed, he had compassion on him, and, intervening before God, got him released.⁵ Thereupon, Jamshed stated his whole case of how God had at first favoured him and how Ahrîman misled him and led him to egotism (*manî*).⁶ He then advised Zoroaster to be loyal to religion.

Zoroaster then saw before God (books of) the Avesta which were 21 in number, and in three divisions (*behr*). The first seven were on creation (*dâfrinash*) and Zoroaster knew them by his vision (*bînash*). The second seven were on medicine ⁷ and prognostications (*raml*). The third seven were on religious matters.

1 The word in our text is miswritten for *kul*, which we find in MNK

2 Reading Barg-i ashjâr

3 *Matar*, rain.

4 *Pichâ pich*, involved.

5 This is a reference to Jamshed's punishment for mispride.

6 MNK. has for the last word for the line *سفتان* instead of *سفتان* of our text. *Siftan* means " to make thick, firm, strong ".

7 MNK. gives the correct word *tabâbat* and not *tabâyat*.

Then Zoroaster, learning all these, asked for immortality from God, so that the people of the world may take that as a proof (*burhân*) of his prophetship. God replied, that, if he liked, he could do it ; but, when he created Zoroaster, the cursed Âhriman had brought forth from hell a *div*, named Tur. So, God said, "if I make you immortal, he also would remain immortal.¹ Then, nobody would know of Resurrection. By his wounding you, your soul will attain heaven and he will go to hell." Thereupon, Zoroaster made obeisance and accepted the decree. When he was returning from this interview with God, he found his way blocked by *divs*, who tried to make him (Zoroaster) impatient (*nâ-shakîb*). Thereupon, Zoroaster recited Avesta with loud and sweet voice. Thereupon, the *divs* disappeared (*vidâ*, lit., became lost).

When 50 years of the reign of Gushtâsp had passed, then Zoroaster descended from heaven to the earth, sitting on a splendid throne. He came down from the nine heavens (*neh aiwân*) to the palace of the king, which cleaved (*targîd* or *tarkîd*) and gave way to Zoroaster's throne, and then re-arranged (*i.e.*, closed) itself as before. He came over, above the throne of the king, like the sun or moon from the sky. There were Jâmâsp and other courtiers before the king. Zoroaster came down from his throne and placed there the seed of the Cypress, and the Fire and the Avesta (books) which he had with him on his throne. Then, his throne immediately disappeared in the same way as the Pleiades disappear with the light of the day. The king was astonished at the miracle and invoked ² the name of God. He then made inquiries from Zoroaster about his brilliant (*darakhshandeh*) throne and about himself. Zoroaster explained his message and said that he had come to open ³ the path of religion for mankind. He blessed the king in the language of the Zend-Avesta.⁴

1 The Pahlavi writing (Bahman Yasht, chap. II), which refers to this subject, makes the matter clear. God had decreed, that the death of Tur barâ Tur should come at the hand of Zoroaster, who, while killing him, was himself to be killed (*Vide* my Lecture on Zoroaster in my ગુરુતરુતી ધર્મ સંબંધી ભાષણો અને વાંચનો, Part I, pp. 131-152.)

2 Lit, called on tongue (*zafân*).

3 *Vâ namâdan*

4 This is a reference to the Afrin-i Spitāmān Zarthusht.

The king thereupon asked for more miracles in order to be convinced. Thereupon, Zoroaster produced before the king the fire, *Meher bar zin*, which he had brought from the heavens and the Cypress known as Kashmar¹ which was a holy spiritual plant. Then Zoroaster erected a mansion for the Fire *Meher bar zin*. He prepared a dome raised on four golden walls, painted with small palm trees (*saurhâ*)² with the help of pointed (*nauk*) tools (*parkâr*). There were the pictures of the ancient kings with maces, bows (*kauš*), quivers (*tarkash*) and arrows, and also pictures of distinguished heroes. When this edifice was finished, the sacred fire was installed therein, and they informed the whole world about the event. All came to worship and tried (*tolhshâ budand*) to recite the Avesta. They prayed for the fulfilment of their desires and for penitence.³ The miracle in the matter of this fire was this, that it burnt without wood. By the grace (*fazl*) of the Beneficent Lord (*zû l'minn*), it remained brilliant without any sandalwood and incense (*hizm va bui*) and without any special care.⁴ It gave out no smoke. Then in its (Fire-temple's) courtyard (*sahn*), the noble cypress tree was planted and it flourished (*gasht pâludch*) in that age (*ddâd*). On its leaves was written. "O King Gushtasp! Accept this good religion." The king was astonished at the miracle, and he, with others, accepted the religion; and sorrow and grief⁵ were turned into quiet. Seven years after, the tree grew into a big tall tree, measuring, in height and breadth, forty⁶ cubits (*rashî*). The world was astonished at those (miraculous) proofs (*barâhun*) and they showered pearls on its top (*farq*).

1 *Vide* my paper on "Cashmere and the Ancient Persians" (J B B R. A. S., Vol. XIX, pp. 237-48. *Vide* my Asiatic Papers, Part I, pp. 109-10).

2 MNK. has *موری*

3 The word is *دیاری*. There is no word like that in Persian. It may be *دیاری*, *hayâ*, penitence, or *دیاری* (or *دیاری*, *hayarî*), astonished

4 *Tak va pu*, lit., run and search, hence, diligent inquiry (Steingass).

5 The word is *گفت*, *âgust*, affliction

6 The first word for forty is *چهل* used for *چهل*.

I saw this matter in the Vendidād¹ and also heard it from Dastur Palan.²

Jamshed, as the first person to whom religion was taught by Ahura Mazda.

2 This couplet is a reference to, what we will see later on, the fact that Dastur Darab Pālan had taken his early education before his father Pāhlan.

4 Pahl. *jradāshnūh* جرادشنو (Ay. *jradatka*)

5 Av. Varédotha.

that even fathers did not object to carry out the orders of their sons, because all the sons were well-behaved and virtuous. Again, all (i.e., even the old) appeared young, as if they were 15 years of age. Then, with the help of an instrument (*avzar*) with holes (*surâkhmand*), he (Jamshed) constructed a *var*, named Var-i Jamkard. In that *var*, there were the principal specimens (lit., seeds, *tokhm*) of cattle, men, birds, dogs, beasts of burden (*astur*), fire, and many other attractive (*dil-khush*) things. One of each of these things was kept in this *var*, so that, one day, when there may fall over the earth a calamity,¹ snow or ice,² and when pestilence (*vasba'*) may overtake cattle and men and when nothing may remain in the world, then all these things may be procured from the *var* prepared by Jam(shed) and the world renovated. The *var* is under ground and is like human (*âdamin*)³ eyes. It is several *jarsangs* on all sides, and there live in it respectable, immortal⁴ and holy men, who are loyal to religion and truthful. There is a long account (*taqrir*) of the Var-i Jamkard, but a short one (*juzvi*) is given in this book. Thus, passed six hundred and sixteen years and seven and a half months. He (Jamshed) became, in this way, the king of the world and of religion, and became safe in the path of virtue and of religions-minded men.

When God described all this (above) matter to Zoroaster, the latter inquired of other matters. He inquired, as to what the religion of the Var-i Jamkard was. God said: "It was Mazdayasnân religion, the very religion which you (Zoroaster) have accepted now." In reply to another question, God said that Urvatatnar, the son of Zoroaster, was the head-priest of that *var*. This matter is abundantly (*fravân*) referred to in the Vendidad.⁵

Thus the religion of Zoroaster was observed with *khvâh*⁶ and

* 1 'Sîz, lit., burning, inflammation, i.e., calamity. Perhaps the word may be taken for fire.

2  *yakh*, miswritten  in our text.

3 Unusual form. The usual form is *âdamin*.

4 *Amar-gand*. It is an obscure form.

5 The reference is to Chap. II, 43.

6 The stone slab on which the religious requisites of the ritual of Yasna are arranged.

âdusht.¹ Hoshidar. Hoshidar-mâh and Soshyôs² also will appear at their proper times from the generation (*pusht*) of the Prophet. They will make inquiries from God and will have (*i.e.*, compose) many *nasks* from each of the (previous) *nasks* and will present more proofs (of the truth of the Mazdayasnân religion). Hoshidar will remain 10 years in the presence of God and learn secrets. Hoshidar-Mâh will so remain for 20 years and Syosus (Soshyôs) for 30 years. There is no other religion like the Mazdayasnân in the world.³ May there be none in the world who has no faith in it. One who always recites Avesta has the desires of his soul fulfilled in the other world. May enemies (*udvi*) like Arjâsp, of king Gushtasp, in whose reign Zoroaster brought the religion, go to hell. By his (Zoroaster's) wisdom, he (Gushtasp) became king of the world and of religion and became the Defender (*mu'în*) of the Faith. The religion, which previous kings desired to have in their times, was (at last) sent in the time (*a'hd*) of Gushtâsp, and Peshotan and Jâmâsp accepted it.

The Prophet died at the age of 77. The sinful Arjâsp had then invaded Irân. He killed many, and, among them, the Dasturs of the Fire-temple. Zartusht was killed at the hand of Tur. His soul went to heaven. Garothmân became his permanent⁴ residence. Zoroaster deprived Tur barâ Tur of his life by the recital of his *nurang*. Tur went to hell, his own original place. The day was Khorshed and month Dê. All the heavenly beings, including the Ameshâspands and the Farohars, welcomed him. The departed heroes and kings, all welcomed Zoroaster to the Paradise.

1 The stone slab on which the fire-vase stands in the above ritual. *Vide* my "Religious Customs and Ceremonies of the Parsis," pp 273-74, 319.

2 These are the future apostles of the religion. *Vide* my "Dictionary of the Avestaic Proper Names" for these names

3 Cf. "*Din-i zek Mazdayasnân ya haft-keshvar zaman ravâ zân bād* (*Ajrm-i Haft Ameshâspandân*, 17).

4 *Pushâm*, lit., opaque: or, we may read the word as *pu shâm*, *i.e.*, in the evening, *i.e.*, he passed off in the evening—evening either of the day or of his life.

When a Mazdayasnân reaches the age of 15, he must immediately (*ald-al-lâl*) try to work in the path of religion and do his religious duties without entertaining any doubt or rancour (*kîn*). He must always thank God and recite words of Zend at dawn ² (*pagâh*). He must, as much as possible, abstain from great and small sins. He must do every act according to the orders of the Dastur. He may perform acts of goodness and avoid those of evil. He must act in this world like wind (which purifies by its movement).³ He who acts accordingly has Humata, Hukhta and Hvarshta as his helpmates. His soul will go to Paradise near the throne of Zoroaster. "O God ! open such a place for me. O Darab Palan ! you act accordingly."

I now want to say some verses by the felicity of the magnanimity of my exalted teacher,⁴
 In the matter of the Composition of the Book.⁵ who was famous in the community of the Mobads, who was a mine ⁶ of wisdom and sea of learning, who had the heart of an adept ⁷ and the wealth of mildness (*hilm*). The world drinks the water of learning up to the very throat from the circumambient ⁸ sea of his learning. He

1 The heading, as given in our text, is, "A Statement of Facts (*ru-dâd*) about Darab in connection with Palan his father." I give the heading as given by MNK, which gives it as در باب فرض بهد یان. MNK. continues the subject for 11 couplets from the beginning and then gives another heading as در باب تصنیف کتاب. This division is proper. The usual address by the author to himself in the 11th couplet supports this appropriate division of the subject by MNK.

2 I am doubtful about my rendering. The second word may not be Zend but may be the aorist *zadan*. The fourth word may be *bi-geh*, as given by our text, or may be *pagah* (for *pagâh*, dawn), as I have taken it. The line can be variously read and translated. The sense is not clear to me.

3 Cf. Vendidad, where the southern winds are spoken of as purifying the creation.

4 Vide above. I have given the heading as given by MNK.

5 i. e., by the mention of the auspicious name of my good teacher.

6 گنج, *lân*, Guj. *van*.

7 *Neqâd* from *naqd*, cash, coinage, an expert in coinage, a prompt payer.

8 *circumambient*, *محصِّل* is miswritten in our text of *محیط*.

is master of Zend, Persian, Pahlavi, astrology, science of prognostications, the Hindvi language, Pazend, the commentaries (*tafsîr*) of the Avesta, the decrees of the celestial globe, and riddles (*mu'ammâ*). In these times of the age (*dâd*), learning is a gift.¹ He has introduced many religious practices and has revealed many mysteries. He has passed his whole life in the place of worship (*yazash-gâh*).² He recited Yazash during the day and Vendid³ during the night. From every city inhabited by Behdins, he is asked questions about the good (Mazdayasnân) religion. He has many persons as his disciples including the Mobads. The hearts (*galub*) of the envious are reproached by him. This beneficent (*al-na'mi*) helper (*wali*) of mine was Dastur Pâlan, the son of Faridun. He was to me a father as well as a teacher, and was always pleased to see me. He was also a confidential friend (*râz*, lit., a secret) of Dastur Manock. They were contemporary (*ham-sâl*) co-workers (*ham-kâr*) and confident friends (*mahrâm*). This Dastur Manock is an old intelligent man and is the pious son of Mehrnoush. He is descended from the pious Mâhyâr Rânâ who was a great Dastur of the world.

Now, in short,⁴ when Dastur Palan gave me lessons of every kind, out of affection for a child, I spent my whole life in his presence and was busy with him in work in the *yazash-gâh*. Naosari is my place of residence. It is a holy place and a place of adoration (*sajud*). I have never gone out of this place of my residence and have followed no other profession except this (of officiating in the *yazashna-gâh*). But, by the will of God, I once happened to go to Surat and stayed there as the guest of Kans Bâzman, who was a generous and famous man, esteemed by all. He was a fortunate virtuous man, descended from holy religious-minded Mobads. He was devoted to the Mazdayasnân religion. One day, as I was sitting with him and his friends and children, conversation turned upon the subjects of religion and prose and poetry. Then, Jamshed

1 در این ایام داد علم داد است. This line can be variously explained.

2 *Yazash*, an abbreviated form of *Yazashna*

3 Abbreviation of *Vendidâd*

4 *Al-qûssa* which seems to have been miswritten here as *an-qûssa*.

Kâus, who was his (Kâus's) well-known son and who knew Zend and Persian well, and who was, as it were, a tree in the garden of wisdom, at first read the meaning (translation) of the Yazashna which had not come to light before. He read in such a beautiful way the Zend with its interpretation about what God had explained to Zoroaster, that all the Behdins who heard him became thankful (*shâkir*) to him.

By the good fortune of my father and by the order of God, I finished this beautiful ¹ subject (lit., speech) on *roz* Khordad, *mâh* Shehrivar, year 1059 of Yazdazard Shehryar, the greatest and the best of kings. I finished this (writing) by the grace of God and gave it the name of "Kholâseh-i Din-i veh". I hope that those whose see (*ndzîrân*) this writing, will look with an eye of indulgence at its faults and will correct them and will send their good wishes to the immortal soul of Darab bin Pâlan.²

The Meanings of the
Hundred Names of
God.

The great God has the following hundred
names :—

1. یزد Yazad. Worthy of being sanctified.
2. هروسپ توان Harvesp-tavân. Omnipotent.
3. هروسپ آگاه Harvesp-âgâh. Omniscient.
4. هروسپ خدا Harvesp-khuda. Master of all.
5. ابده Abdeh,³ Without beginning.
6. اوی انجام Avi-anjâm. Without end.
7. بنیتم Bun-i-Satih.⁴ The Origin of Creation.

1 *Taghe* نغز miswritten in our text for *naghz* نغز .

2 The subject seems to be a little disconnected on the surface, but what is meant is this : Our author had taken his early education from his father who was a friend of Dastur Manook of Naosari. After this early education, he once happened to go to Surat as the guest of Mobad Kâus Bahman. When there, Kâus's learned son Jamshed, inspired him by his reading and version of the Avesta. So, this book of Kholâseh-i Din was the result of the early education from his father and of the inspiration from Jamshed of Surat. I will refer to the above passage in my account of the life of Darab.

3 Arab. ابدی, *abadî*, eternal

4 Avesta بنیتم, *satî*,

8. فراخشتنه Frākhshtan-teh.¹ The Promoter of the end.
 9. چمغ Chamagh.² The Noblest of the Noble. He has three-fold ³ rank on account of his greatness (*buzorgt*).
 . None is more exalted than He He is thrice superior to the noblest of his followers.⁴
 10. پرچم نره Parchêhtareh ⁵ The Exalted in everything (*dar hamê chîz bartar*). Constant use (*vard*) of this name is pleasant. It is proper that they call him "the great" (*buzorguâr*).
 11. توم افیچہ Tomê-afichê. ⁶ The Pure God is holy, whole throughout (*yak-gunê*). Nothing is concealed in him.
 12. ابروند Abarvand.⁷ The above-all. No thing (*shî*) can reach His skirt ; not even a small thing (*pashêz*) can be attached to him.
 13. پروند Parvandâ.⁸ The One to whom all are attached. He is around (*pairamûn*) all things. As a small piece

1 MNK. gives فراخشتنه Kâvaspi Edalji Kanga gives Frākhshtanteh ફ્રાક્ષતંતે. અધિતો બિહિતો ઉત્તો The rendering of our text is He opened all ends with it The line may be differently rendered The name seems to mean the Increaser (*frâkhshan*) of end (*teh*)

2 The word چمغ seems to be a mistake for چمک, *chamak*, influence, pomp, dignity.

3 *Swâmîn* lit, third

4 Reading اسیاع for اشیاء. Cf Nemasê tê Ahura Mazda, thrishchit parô anyâish dâmâna (Khorshed Nyâish)

5 Perhaps from Av پرچم, चर्च, to be exalted and P طرح (Guj درج), manner ; of exalted manner The word *buzorguâr*, used later on in explaining the word, justifies the above meaning.

6 Read توم افیچہ as given by MNK Kanga gives Tum-afik (તુમ અધિક અતિસમા અધિક) The name, as it is, does not suggest any clear meaning No Persian word explains it. Can it be *Tum-awizeh*, an inverted arrangement of words for *awizeh-tum*, i.e., the most holy

7 Perhaps, Av سبروند, further, upper, and Pers بروند, possessed of

8 Perhaps, Av. پروند and دوستدار, loved, befriended.

of wood (*chubak*)¹ connects other (wooden) things, so he connects all.

14. ان يا فہ An-ayâfê.² The Unapproachable (or the Incomprehensible). Nothing can approach him. The world has become love-mad (*shaidâ*) in desiring³ Him.

15. ہمہ ان فہ Hamê-ayâf. The All-Approachable (or the All-Comprehending). He understands (lit., obtains) everything that is secret Everybody who seeks association with him fulfils his desire. Whoever entertains Him in his heart⁴ and recognises Him finds no crooked path before himself.

16. گیرا Gairâ.⁵ The Capturer. He can keep the whole world with Himself, so that, it (i.e., the world) may not be caught, in the end, in the snare of the Opponent (*Patyâr*, i.e., Ahriman) in hell.

17. آچم Achem.⁶ The one without a cause There is no cause for His coming into Existence The tongue of "When" and "How" and "In what manner" is no way current (lit., long) in His case.

18. چمنâ Chamnâ⁷ The Explainer He proclaims the

1 چوبک seems to have been used here for a wooden clasp or peg. The interpretation is not clear

2 The word seems to be ان يا فہ, lit., not obtainable Av يا فہ, negative, and P. يا فہ.

3 The words seems to be *lunyê* from Avesta یوس, ځن, to love.

4 The line runs هر که آورد در دل شناسد. MNK gives آدر in place of آورد Kanga also takes the words as آدر Âdar and takes it as the 16th name and gives its meaning as سځه سځه, سځه سځه i.e., the most straight, the most truthful

5 گیرا *gairâ*, one who holds or is held firmly (Steingass)

6 The word آچم in our text is miswritten for آچم which we find miswritten in MNK as آچم. Kanga properly reads it as آچم, *a-chem* The first 'a' is the Avesta and Pahlavi 'a' آ for negative Pahl *chim*, cause.

7 Kanga gives the meaning as سځه سځه, i.e., Cause of Causes. This word also can be derived, like the preceding word, from Pahl. *chim*.

meaning of everything. He creates everything according to the rule. The whole world knows his generosity (*mauhûb*).

19. صفاء Safnâ.¹ The Creator of both the worlds.
20. افزا Afzâ. The Increaser (*zîadat-kunandeh*).
21. ناشا Nâshâ.² The Moderate (*a'atad'ah*). He is one who cuts off as well as creates (*borandeh va kunandeh*).
22. پرور Parvarâ. The Nourisher.
23. یانہ Yânê.³ The Guardian. He is the guardian of men, birds and animals.
24. آئین آیم Â'yîn âyine. The Unchangeable, lit., the Mirror (*âyineh*) of usages (*âyin*). If you wish to continue in future, know Him. How much so ever ages pass away, He never turns away from his nature (*zât*, ذات).
25. ان آیم An-âyina. The not-to-be-mirrored.⁴ Nothing can reflect his figure. He does not resemble anything
26. خروشدنام Kharushidtnâm.⁵ The Wide-awaker (lit., the crier aloud). He is never desirous of rest, but himself gives rest to others (by keeping a watchful eye upon them)

1 Kanga correctly connects it with Av. 𐬢𐬀𐬭𐬀𐬎𐬌 (Yt, I, 8), the Increaser.

2 MNK. gives 𐬵𐬀𐬎𐬌 The word is originally perhaps Arab نعى, *n'as*, leaning from side to side, i.e., preserving an equilibrium

3 Perhaps from Av. 𐬵𐬀𐬎𐬌, 𐬵𐬀𐬎𐬌, gift.

4 Some of the names seem to form a pair—one positive and the other negative. In other words, the names seem to be contradictory on surface, but when one ponders over them they are not so. For example, God is, in one sense, the Comprehensive and in another, In-Comprehensive. He is, as it were, a mirror in whom you see the reflexion of everything, but he is one whose features cannot be properly reflected in his creation.

5 *Khrushidan*, to raise a loud cry.

27. مینونم Minotum The Most Spiritual. He is continuous in the unseen spiritual world.
28. واشنا Vāshnā.¹ The Implored. He is known in the heavens and on the earth.
29. هروستون Harvastūn.² The All in All. The Existence of both the worlds continues from him.
30. هوسپاسی Hu-sepās. The Worthy to be thanked. All keep their connection with him by their gratitude (*shoker*).
31. هریمد Har-yamid.³ The Hope of all. The whole world has hopes (*umīd*) from him.
32. هر نیک فراه Har nik fareh.⁴ The cause of every good thing. The meaning is the Creator or God of gods.
33. بيش ترما Bish-tarnā.⁵ The Smiter of Evil. It means one who removes (*dāfa*) pain (*āzār*) from us.

1 Av. واسپيچ (واس + پيچ) to speak to call to assistance. Kanga gives the name as واسپيچ (Vāspīj) and gives the meaning as واسپيچ , Omnipresent

2 Pahl مديوم , harvest, which is a variant of مديوم , harvesp (Av مديوم , Pers هر and مديوم , all) all. Kanga gives Harvestūm.

3 Miswritten for هريمد Kanga reads it as هريمد , هريمد هريمد , i.e., All good nature So, he takes the second part of the word as هريمد "praiseworthy qualities" But MNK. gives the word as هريمد where هريمد , hamīd, means "a fault" which will not do here I think the word 'umīd' هريمد gives the proper reading

4 Kanga gives the meaning هريمد هريمد هريمد , i.e., All good auspicious glory. Thus, he seems to take هريمد to be P هر , dignity, grandeur, power, but in that case, the explanation *khudīwand-i-khudayān* given in our text does not suit. So, we may take the word to be Pahl مديوم equivalent to Av. مديوم , Increaser (*Vide* Hoshang-Haug *Virāf Glossary*, p. 99). It is better to take the word as Pers. هريمد , meaning "Cause, Reason". So, the name would mean the Cause or Creator of every good thing.

5 Av. مديوم , *ibish*, San. मदिम and مديوم *taurv* , مديوم , Lat. *torquere*, Fr. *torquer*, to torment, to break It seems to be a rendering of Av. *Tbaishtō-taurvant*, the Smiter of evil.

34. **تارونیش** Taronish.¹ The Breaker or Destroyer (of evil).
He suppresses ('*ajez*) vileness (*zulumi*) by his anger.
That man is a brute (*haiwân*) who does not implore him
with zeal (*shauq*) and has no desire (*zaug*) for Him in
his heart.²
35. **انوشک** Anûshak.³ The Immortal. He is one who makes
souls immortal (*bâqî*)
36. **فرشک** The Farashk.⁴ Promoter (from beginning to end).
If one, himself, begins his work, He (God) finishes (helps
him to finish) well the work.
37. **پروندہ** Pazvandahad.⁴ The Giver of good qualities
(*khîr* pl. of *khaslat*).
38. **خوافر** Khvâfar.⁶ The Merciful (رحمت کثرت).
39. **افکشیا** Afakhshia.⁷ The Forgiver. The name means
kind, good and forgiver (*baḥshshâdyashgar*).

1 Av. **𐬔𐬀𐬭𐬎𐬌𐬵𐬀**, one who smites, or breaks Perhaps, the word was miswritten for **𐬕𐬀𐬭𐬎𐬌𐬵𐬀** the *nukta below* having been placed above by mistake. In that case, it would be a rendering of Av. **𐬔𐬀𐬭𐬎𐬌𐬵𐬀𐬭𐬎𐬌𐬵𐬀**, *tau-va-tbaēsha*, the destroyer of evil

2 *i.e.*, a good man must implore God from the inmost of his heart, and God, when so implored, will remove his misfortunes. I am not sure of my rendering

3 Pahl 𐭥𐭥𐭥, Av. 𐬨𐬀𐬭𐬀𐬎𐬭𐬀, deathless, *an* negative and *noshangha*
P. 𐭥𐭥𐭥, death

4 Perhaps, from Av. 𐬀𐬌𐬎𐬭𐬀-𐬀𐬌𐬏𐬭𐬀, one who renovates, one who promotes.

5 Perhaps, Av. ၁၃၅၂, one who brings about an increase. Or perhaps,

Pers **پزوهنده** , intelligent, wise, inquisitive.

6 Perhaps, Av. אב, Pers حرب, good, and בן, to bless, Lit., giver of good blessings, or, אב and אב *af*, to reach; one who reaches us well for help.

7 I read the name partly as Kanga has given it. He gives it as अकृषि-
अविना, मेरुपान अपानर I think it is somewhat same as "avakhshudr"
in the *Doâ nám setâyashnu* 5. Cf. بخشید, i.e. pardoner The name, as given
in our text, is not clear. MNK gives اخبأ in which ش the fourth letter
of our word seems to have been omitted by mistake.

40. ابرزا Abarzâ¹ The Pardoner (*âmar-andeh*).
41. استو Astu. The Unpraisable.² He is one who cannot be (sufficiently) praised (استوده نه شود).
42. رخواه Rakhuh.³ The Restful. The meaning is "rich (*mustaghni*) in repose".
43. ورون Varûn.⁴ The one who keeps off ruin (*tabâhî*).
44. افریفته A-farifte.⁵ The Undeceiving He never deceives anybody.
45. نه فریفته Ne-fariftê⁶ The Never-to-be deceived. He who tries to deceive him, is himself deceived and loses his way.
46. ادوی Advi.⁷ The Inquirer after all. His work is this, that He makes inquiry after the condition of everybody.
47. کامرد Kâm-rad. The Master of Desires,⁸ i.e., One who has control over his desires. His desire is always for righteousness.

1 I cannot trace the derivation of the word Can it be in any way connected with P. اعا, *ʿfa*, granting pardon, or, it may be 'amurza' where پ b is miswritten for م m.

2 Kanga takes the word to be *a-utuh*, *u*, one who can never be tired (ਅ-ਤੁਹਿਓ ਅਨੇਨ ਅਭਿ ਧੁ ਤੇਹਿ), but the meaning as explained by the text does not support this rendering

3 Arab رخواه, *raḥḥu*, relaxed.

4 Perhaps, Av وړواړ, cover So, One who covers or protects one from ruin.

5 The past-participle form of the word is rather perplexing. Kanga gives the name as A-farefah ਅ ਫ਼ਰੇਫ਼, ਅਭਿ ਧੁਨਾਰ

6 Kanga gives the name as Be-farefah બે ਫ਼ਰੇਫ਼, "ਅਭਿ ਧੁਨਾਰ" He compares the above and this name with the names A-davish and Vi-davish of Ahura-Mazda Yasht, s. 14

7 I think, this is the Adhavi of Ahurmazd Yasht, 14, where the word means "the Undeceiving" In Sarosh Hâdokht (Yt., XI, 2), we read of an undeceiving, i.e., sincere prayer "*nemô-adhvîm*" The signification seems to be, that, when well prayed, the prayer is accepted by God who inquires after the condition of the worshipper

8 Kanga gives, as its corresponding name of Ahurmazd Yasht (s 13), the name ਫ਼ਿਰਦੌਸਤ-ਮਹਾਰਾਜ.

48. فرمان کام Farmân-kâm. The One who gives Orders according to His desires. He puts forth whatever are His desires.
49. آیکھن Aikh-tan.¹ The Only one, i.e., The Matchless. He is one who cannot be copied (*bi-naskh*),² who is without an equal or match.³
50. افرموش A-farmûsh (*a-fardmush*) The Unforgetful. He is a great ruler who is never forgetful of the prosperity of his creation.
51. ہارنا Hamârna.⁴ The Calculator. He orders an abstract of account⁵ to be taken for the righteous and sinful acts of men.
52. سنایا Senâya.⁶ The (true) Recognizer or Appreciator, He, out of pure kindness, gives respect to one, who deserves respect in this impudent world (*'Alam-i siturgî*).⁷

1 Pahl 𐭠𐭥𐭥𐭥, *Ayo-tan* (read also *khudo-tan*), i.e., one body. The proper Persian form would be "yak tan" یک تن, which we find in the modern form یکا. The first part of the word آیکھن is Pahl. 𐭠𐭥𐭥, Sans. ऐक, Pers. یک

2 *Naskh*, copy

3 *Bi-hamtâ*, peerless.

4 Av. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (from 𐬨𐬀𐬭𐬀𐬎𐬎𐬎) Pahl 𐭠𐭥𐭥𐭥𐭥, *hoshmordan*, 𐭠𐭥𐭥𐭥𐭥, Sans ॥॥॥ Lat *Me-mor*, in which the root *man* is reduplicated.

5 𐭠𐭥𐭥𐭥𐭥 *mymal hisâb*, an abstract of account. We may take *mymaldân* as the pl. of *mymal*, i.e., one who keeps a summary of accounts. In that case, here, the reference may be to Meher Dâvar. Or, we may take the word to be a form of 𐭠𐭥𐭥𐭥𐭥, *mymal-an*, in brief, summarily.

6 This is the proper reading of the word, which is miswritten in our text. MNK. and Kanga give Senâya. I think the first letter of the word should be 𐭠𐭥𐭥𐭥 and not 𐭠𐭥𐭥𐭥; 𐭠𐭥𐭥𐭥, commendation, applause, praise. The word *sand* with 𐭠𐭥𐭥𐭥 means "splendour, brightness." This word will not suit here. Kanga gives the meaning as 𐬵𐬀𐬭𐬀𐬎𐬎𐬎 𐬵𐬀𐬭𐬀𐬎𐬎𐬎, 𐬵𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎. The explanation as given by Dastur Darab Pahlân supports my above derivation.

7 *Siturg*, impudent, quarrelsome, rough, There is a word 𐭠𐭥𐭥𐭥𐭥, *satur-kash*, greatness, but it will not suit here.

- 12

- * 60. آذر باد گر *Âdarbâd-gar*. The Cooler of Heat, lit., one who makes (*i.e.*, turns fire or) heat into wind, *i.e.*, cools heat. Without this characteristic of God, *viz.*, that of *âdarbâd gar*, *i.e.*, of cooling the heat, thou wouldst not have found any comfort (in this world). He is the remover (*dâfâ*) of the signs ¹ (or impressions) of heat.
61. آذر نام گر *Âzar-nam-gar*. The Creator of the heat of moisture. He has created the Fire (heat) which exists in the atmosphere and which is called "*Urvâzûst*". With its help rain (*amtâr*) falls on this earth. A *qintâr* ² is of no value at all, compared to even one drop of it (rain)
62. باد آذر گر *Bâd-âdar-gar*. The Creator of (currents of) air from heat. At the time of burning (*ahtrâq*), if ³ or when they inquire, (they find arising) the vapour of smoke, which they call cloud (*abr*).
63. باد نام گر *Bâd nam-gar*. The Creator of the air (or vapour) of Moisture. He causes it to rain in winter. He creates this (rain) by his own act of creation (*san'a*).
64. باد گل گر *Bâd-gul-gar*.⁴ The Creator of the Atmosphere of Flowers. He creates in the spring fresh roses (*gul*), sweet basil (*rîhân*), and green herbs (*sabzeh*).
65. باد گرد تم *Bâd-gird-tum*. The Creator of air and earth (*gird*). He brought into existence air and earth and gave, by means of these two, strength to both the worlds.
66. آذر کبریت تم *Âdar kabrit tum*. The Creator of the Fire from precious metals.⁵ He produces always (*ham-*

1 علامات (which means anvil) seems to have been miswritten for علامت, *alâmat*, signs.

2 A *qintâr* is a weight of 40 ounces of gold.

3 *Ar* miswritten as *az* in our text. MNK, gives *ar* ار.



4 Kanga reads the word '*gel*' and takes it for گل, *i.e.*, clay or earth. But the explanation of Darab Pahlân shows that the word is *gul* not *gel*.

5 *Kabriti*, fine gold or silver.

wār) fire from (precious) stones,¹—from gold, gem (*laʿl*) and ruby (*yāqut*).

67. باد گر جای Bâd-garjâi. The Creator of the wind of Thunder,²—the wind, which blows in summer.
68. آب تم Âb-tum³. One who creates most water. He creates clean water (*âb-i-sâf*).
69. گل آدر گار Gil Âdar-gar. The Creator of Fire from Earth (*gil*). This is another name of the Eternal God (*qaiyûm*). He burns (*i.e.*, creates) fire from His earth.
70. گل واد گار Gel vâdgar. The Creator of rivers from the Earth. He brings forth the river⁴ of water from earth. From that comes out clean pure water.
71. گل نام گار Gil namgar. The Creator of Moisture from earth. Know that it (گاو, *i.e.*, گاو) is the yellow (*zard*) vault of heaven (*gard*).⁵
72. گار گار Gar-gar.⁶ The Architect. Be contented (*qâ'na*) with this name. He is the Artificer (*san'a*) of arts (*sana'ât*).

1 *Aljār* الحجار, stones MNK gives الشجار, trees, which evidently is wrong.

2 گرجاي. I think the word is *garai* from Av ગર્જ  *garz*, a loud cry. Our Gujarati word ગરજ for thunder comes from this word. The reference is to the rain falling with a thunderstorm. Kanga gives બાલે ગર બાલે  *balē gar bālē*, the producer of wind everywhere. He takes *gar* for *har*.

3 Ab-tum, i.e. one who creates most water. I think the word tum may have been miswritten for tokhm The meaning then would be : " The Origin or Creator of water "

4 Arab. وادي, *wādī*, or واد, *wad-in*, a river or river bed.

5 The explanation is unintelligible.

6 Pers. **كَارٍ**, a maker, a workman Here, the word seems to have been re-duplicated to make it intensive to signify the Maker of makers or the Great Maker. Or, you may derive the name thus : *Gar* means both (a) "design, power" and (b) "a workman, a maker" So, the name may mean . "The Maker of designs," hence, the Architect.

73. گروگر Gar-o-gar.¹ One who grants our desires. He is the Giver of desires and wishes.
74. گراگر Garâgar.² The Creator. He is the Creator (*âfrinandeh*) of the human species (*mar*) of mankind (*insân*). He continues the work in every way.
75. گراگرگر Gar-â-gar-gar.³ The Continuous Creator. (In His case,) there is no 'what' or 'when' or 'how many' He is the creator of man (*ins*) and cattle.
76. اگراگر Agrâ-gar.⁴ The Creator of Essentials or Elements. He created essentials (*arkan*).⁵
77. اگراگرگر Agrâ-gar-gar. The Creator of the Heavens.⁶ He is the Creator of the pillars (*arkân*) of the Heavens and of stars
78. اگمان A-gumân. The One for whom there is no doubt. He is one for whom there are less doubts (*bî shubha tar*).

1 I think the word may be read as *garu gar*, i.e., the Maker (گر) of inclination or desires گرو from *garâdun*. Steingass says of this word گروگر "*garugai*", that it is "an attribute of God signifying who grants our desires"

2 The name can be explained thus : گرا *garâ* means "a slave" (Steingass). So the name may mean "The Maker of slaves or humble beings" The word, 'slave,' may be taken in the sense of بندہ, *bundeh*, a humble being, not necessarily a slave Or, the *alif* in the middle can be taken in the sense of 'to' as in سر "From beginning to end" Thus, the name may mean : 'From architect to architect' or "From design to design". Thus, the name gives an idea of the continuity (جاری) of creation, as said in the second line of the couplet

3 The name can be explained as above Creator (*gar*) of création to creation, or, Creator of creator of creators.

4 Av. آرد, Sans. अग्रे, the head, the very beginning Hence, the name means, the Creator of the very beginnings

5 *Arkân* means "component parts, fundamentals, essentials"

6 The name may be explained as "the creator (*gar*) of the design (*gar*) of the summit or top" (Av *ugra*), i.e., the Heavens.

79. **أزمان** Azmân The Times,¹ i.e., The Ever-existing from time to time. Without (asking for any) proof (*bi-azmayash*), know him to be an alert, unsleeping Existence.²
80. **امست** A-mast. The Un-intoxicated. He is alert (*hushyâr*) and nobody can do Him any harm.
81. **فشوتنا** Fshu-tanâ.³ The One who increases. He is the protector. He always looks after the creation.
82. **پدما نی** Padmânî.⁴ The Moderate. Know him to be moderate (*m'atîdal*). He has shown water and earth in agreeable (*muwâfiq*) proportions.
83. **پاک چیر** Pâk-chîr⁵ The Holy Victorious. He is powerful over the strong-handed (*zabar-dastân*).
84. **فیرورگر** Firûzgar. The Victorious By the daily use (*ward*) of this name, my head has been exalted to the height of Alwand (*ba Alwand*).⁶ He did his work

1 Pl of *zomān*, time Or we may take it as Kanga reads it, *a-zamān*
 અ-જમાન, જમાન વગરનો i.e., Time-less In the end, the signification comes to
 be the same.

2 Pahl. *Akhwan* (Av *ahw*), Lite, Existence. Perhaps one may like to take the word to be Persian *akhwân*, pl of *akh*, brother, friend, companion and explain the name as, "one who is the most alert and unsleeping of companions". But as God is often spoken of as peerless this rendering does not seem to be proper.

3 Pahl. 𑀧𑀸𑀓𑀲𑀺𑀓 from Av 𑀧𑀸𑀓𑀲𑀺𑀓, increase, and 𑀧𑀸𑀓𑀲𑀺𑀓, Pahl. 𑀧𑀸𑀓𑀲𑀺𑀓, Sans. तनु, P. 𑀧𑀸𑀓𑀲𑀺𑀓, body

[illegible]

5 Pabl ⁵⁵g, *chr*, powerful, victorious. Kanga omits this name

6 Alwand is a high mountain in the country of Hamadân. It is the انرwant Anrwant mountain of the Zamyâd Yasht (Y XIX, 3). *Vide* my Dictionary of Avestaic Proper Names. The first line runs as وند *وند*. Kanga takes both the words Phruuzgar and Khudawand in this line as God's names.

with the hope of utility (or profit). What can be the end¹ of this, that (after, *i.e.*) from earth (*khdk*) he created the creatures '

85. **بیافرید** Be-âfrîd.² The Well-created. It is the best of all names and means victorious. He inquired after those who are just (*'adil-wâr*). The wicked are afraid of him.
86. **اورمزد** Aurîmazd. The All-knowing Lord. He is the Creator of both the worlds and the knower of secrets.
87. **توان ابرین کهن** Tawân³ abrîn⁴ kñhn. The Old Cloud-like Cloud. He is powerful in the work of creation. He created the world as he desired. Make (*i.e.*, consider) him like a Leader (or like one without a beginning or end (*qadîm*)⁵ and keep Him long before your eye, (*ingeh-dâr*). He brings into sight (*i.e.*, existence) one thing after (*dumbal*) another.
88. **ابرین توان** Abrîn nao tawân. The One, powerful like a new Cloud. He is powerful in the creation⁶ of creatures, to such an extent, that, if any one of the

1 *Farjâm*, Pahl. **𐭠𐭣𐭥𐭥**, an end, a conclusion. *Av fîa* and *jam* (Sansk. **गम** to go).

2 For "Beh-âfrîd", *i.e.*, 'created good or fortunate'.

3 *Tawân*, cloud.

4 Made of clouds (*abr*). The suffix *in* means 'made of', *e.g.* *Sînîn*, *i.e.*, "made of silver". It is difficult to grasp the proper signification of the name; but, what is meant seems to be, that as an old, *i.e.*, well-formed rain-cloud showers blessings all round, God showers blessings over his creation. In the *Âfrîn*-i Bu/orgân, we find that several objects or phenomena of nature, like rain, wind, river, winter and spring, are mentioned as shedding various blessings, and the person prayed for is wished to possess them. So here, a full-grown rain-cloud is mentioned, and God is believed to be shedding blessings like that rain-cloud. Or, "Tawân" may be taken (as coming from *tawânistan*) in the ordinary sense of 'powerful' and then the meaning would be, "The One who is Powerful or Beneficent like an Old Cloud."

5 **قدیم** means (a) ancient, one without beginning or end, as well as (b) a prince, a leader (Steingass).

6 **𐭠𐭣𐭥𐭥** *muhadîs*, "causing an event to happen".

created things disappears, He brings into existence (lit., light) another in revolution ¹ (*i.e.*, in turn).

89. وِسپان Vaspân.² The All to All. He goes to the help of all in the creation.
90. وِسپار Vispâr. The one who brings all (advantage) to all. The meaning of the name is "advantage" (*manfâ'at*). All things, great and grand ('*azmat*) are worthy of respect to God and of divine grace.
91. خاور Khâwar.³ The Supporter or Protector. He is the Protector of the world.
92. اَهر Ahu. The Lord.⁴ He is the doer of this or that good.
93. اَوخَشیدار Avakhshidâr.⁵ The Pardoner. He is always awake.
94. دَادار Dâdâr. The Creator. He is one from whom the whole world exists perpetually.
95. رَیمند Raemand.⁶ The Brilliant. He is holy (*vizeh* ⁷) and pure.
96. خَرمند Khorehmand The Glorious. He is the Master of Glory without boasting (*bi-lîf*).
97. داور Dâvar.⁸ The Administrator of Justice. He practises justice equally.

1 *Advar* (pl of داور), revolutions, periods.

2 Av واپه وِسپان, Pahl وِسپان, Sans. विष्णु, all

3 Av. وِسپان, *khâpara*, Pahl وِسپان, or, Av. وِسپان, supporter.

4 اَهر *Ahu*, Av. اَهر, Master, Lord, Pahl, اَهر.

5 Pahl. *avakhshidâr*, pardoner (Doâ nam-setâyashna).

6 Av. رَیمند, Pahl رَیمند, *rayê-homand*

7 Pahl. رَیمند, *avizeh*, pure, holy.

8 Pahl. دَادار, *dâtobar*, one who upholds law Pers داور, or دَادگر.

Dâdvar دَادور is contracted into *Dâvar*

۸. کرفه‌گار Kerfehgar. The one who practises Righteousness.
Men become happy by doing righteousness.

99. بوختار Bokhtâr. The Saviour. He purifies the hearts (*qulûb*) of men. He brings to the proper (*khâs*) path, those who are malevolent.¹

100. فرشگر Frashgar. The Renovator. He is the producer of Resurrection in the end

The great names (*asmâ-i-a'âzim*) (of God) are finished by the help of God who is the Benevolent Creator.

O Darâb ! Keep these names near you, so that you may practise them for daily use (*ward*), now and then.²

Now hear, fully described (*mufasssal*), the secret about the Ahunavars, as to how many of them should

An account of the Occasions on which it is proper to recite Ahunavars.³

be recited on occasions. Greatness (*muhamm*) arises from the recital. This subject is written in a manuscript-copy written in Pahlavi which copy is an excellent (*tuhfa*) rare thing (*tarfa*). The manuscript was written from another Revâyat. Have the commencement (*unwân*) of every work with the recital of an Ahunavar.

The following table gives the number of recitals and the occasions :

Occasions.	Number of recitals.
Visits to great men	1
Going out on, and returning from, a sea or river voyage	1
On lending to, or borrowing from, one...	1
On leaving, and returning to, home ...	1

1 *Bad-ragan*, lit, those 'of a bad stock' (*س* race, stock); or we may take the word to be pl. of *بدر*, *ba-dar*, i.e., "one out of doors", i.e., one not living properly

2 Some writers speak of the names as 101 instead of 100.

3 For the efficacy of the recital of the Ahunavar *vide* Bundehehsh, ch. I, 22-3, Zâd-Sparam I, 12. The idea of the efficacy seems to have been taken from the fact referred to by different Pahlavi writings that Zoroaster recited the formula against Ahriman.

Occasions.	Number of recitals.
(<i>rad</i>) or a High-priest (<i>Dastur</i>) ¹ .	5
The occasion of a quarrel or fight (<i>jang</i>) with anybody, both at the commencement and at the end ...	6
The occasion of seeking help from anybody	6
On sowing seeds in land. The reason is that corn grows within nine months. ²	9
This recital protects the crop against damage from noxious creatures (<i>kharastar</i> for <i>kharfatar</i>).	
The recital of the invocation (<i>yasht</i>) of the angels (<i>yazaddân</i>) ³	7
The recital of the invocation in honour of the five Gâthâ days (<i>gâh-i-panji</i> ⁴) and of the Farohars ...	8
The occasion of intercourse ⁵ with women. Know, that in some writing (lit., place, <i>jâz</i>) the number is given as 9	10

1 This statement and the preliminary portion of the Patet prayer (*Cf.*, پیش شما و بان , *i.e.*, before you, the virtuous) show, that at one time, there was something like Confession among the Parsees. *Cf.* also "Manashni pish-i rad, Dastur-i dînt pa patet hom " (Patet pashimani, kardeh 3)

2 The reason given does not seem to be correct The harvest is ready, in many cases, earlier than at the end of 9 months I think, that the association of idea is with that of the nine months' pregnancy of a woman In this connection, one must remember, that in the Vendidad, the fertility of the soul is compared with that of a woman.

3 This accounts for the recital of 7 Ahunavars in the recital of the Âfringâns and yazashna in honour of the yazatas

4 *Gâh-i-panji* are the five Gâthâ days. The reference to Farohars is to the Ardâfarosh Afringan. According to the reference, 8 Ahunavars are recited at present in the Gâthâ and Ardâfarosh Âfringâns.

5 صحبت, *Suhbat*, miswritten as حجت in our text MNK. gives the correct word.

Occasions.	Number of recitals.
The occasion of intercourse with virgins (<i>bakr</i> , i.e., on the first intercourse after marriage) ...	11
On ascending mountains, or crossing bridges, or on meeting with some difficulty in travelling (lit., opposition, <i>khalâf</i>) and trouble (<i>kall</i>) or on going into caves or underground vaults (<i>tah-khûna</i>)	12
On missing the road	12
On entering into the gate of a city . .	13

The Ahnnavar is like a lancet (*nishtar*) on a soul that is wounded (*gayasta*)². Its praise is written in the *yuzashna*,³ the understanding of which softens our heart like wax (*mum*). I give here a little (*qalîl*) explanation (*sharh*). Zoroaster, out of desire (*sar-i-shaog*), asked God questions on various things, small (*taht*) and great (*fauq*). He asked : " Amongst the creation—sky, water, tree, land, cattle, holy men, fire and all other collections (*ajmdl*) of the world, whether in the high heavens or down below, what was it which God created such, as could keep Satan and the *Divs* under His ⁴ control ? " God (*khallâq*) replied to Zoroaster : I first recited Ahunavar,⁵ and then I opened the gate of creation, because Ahunavar is the foundation of the good religion, and its words are the very essence of what is small and great. He produced the 24 *nasks* from it. The creation is without (*abi*) any

An Account of things or events brought about by virtue (*barkat*) of Ahunavars.¹

1 MNK. gives the heading as

در باب اهنور خواندن و اوستا بخوش آواز خواندن

2 Pahl. 𐭥𐭭𐭮𐭥, *gajesta*, Av. 𐬔𐬀𐬭𐬀 and 𐬔𐬀𐬭𐬀𐬭𐬀 from 𐬔𐬀𐬭𐬀, Pahl. 𐭥𐭭𐭮𐭥, Sans. हज, P. 𐭥𐭭𐭮𐭥, to beat. Hence, beaten, or wounded. Pers. 𐭥𐭭𐭮𐭥, to wound with a weapon or tongue (Steingass).

3 *Vide* H& XIX.

4 MNK. has instead of **بِسْمِ** the words **بِسْمِ وَرَسُو**, i.e., as could be controlled in every direction

5 Cf., Yasna XIX, 1-3.

support (or restraint)¹ until it is recited. In conceiving² it (Ahunavar), He had (in his mind) the good of the mysteries of religion. He opened (the path of) prosperity in its meaning. One must not forget the Vesta (Avesta) which he has once learnt.³ God asked Zoroaster to order mankind to recite Avesta properly, without any addition or domination, so that the whole creation and God Himself would be pleased. The recital will gain paradise.⁴ A faulty recital brings harm to everything. If one omits in the recital, any portion, say one-third or half, or one-fourth or one-fifth, I keep his soul far away from the heaven—as far away as the breadth of this earth.⁵ Recite the Avesta with good voice, and sing (*sarâyi*) it in a chanting way (*alhun*). God is pleased and satisfied with that man, who recites Avesta with a harp (or lute, *barbat*).⁶ By such a recital the angels (also) are pleased and Satan is displeased.

When Man made his existence (*mâyâd*) in this world (i.e., when he first appeared), his voice was shut up (*masdul*) in the membrane (*pardeh*). The Sarosh Yazad, with his good-voiced wind-pipe (*halq*)⁷ blew his breath in such a way, that the membrane was opened. By that action, man began to speak and became active (lit., a runner, *pûyâ*) in the affairs of the world. On the day of Resurrection, when Ahriman will be non-existent and extinct, holy Sarosh will speak before him with a pleasant voice (*khûsh awâz*),

1 *Mask*, holding, restraining

2 *Zamn*, conception, idea.

3 *Bai*, remembrance. *Azba kardan*, to remember, to practise.

4 *Cf.*, Yasna XIX, 6

5 *Cf.*, Yasna XIX, 7.

6 *Vide* the late Ervad T. D. Anklesaria's paper before the Zarthoshti Din ni Khol Karnârî Mandhî, Report of the 25th year (1889-90). Therein, the Grand Bundesh is referred to, as saying, that the ancient Persians used in their prayer-services musical instruments like the harp (*tambarâ*) *Vide* my "A Glimpse into the History and Work of the Zarthoshti Din ni Khol Karnârî Mandhî," p 45.

7 MNK. correctly gives *حلق* which is miswritten as *خلق* in our text, Guj ٤٤٣.

and then Ahriman will be extinct. Pleasant voice is a sign of non-grief and a resort for joy. O Darab Palan, whenever you recite, do so with a good voice in a chanting way, so that God will be pleased with us and your desire will be fulfilled in paradise.

Now, I name and explain (as follows) the 21 *nasks*. It is pleasant (*shog*) to render into verse what is in the prose. The tongue is delighted from its (verse's) words :—

Account of the 21
nasks with their de-
tails

1. *Satud-yash*.—It has 33 *saurats*, *Saurat* means a *hardeh* (a section). So, it has 33 sections. God revealed in it His own work of art (*sun'at*), and His and the Ameshaspand's characteristics. Both the two kinds (*do jins*)¹ may recite it well. It gives pleasure to every man (*ins*).
2. *Satud-gar*.—22 sections. It treats of meritorious acts (*jâdangus*),² and homage to God, giving gifts (*sila*) to relatives.
3. *Vahasht-mânsrah*.—22 sections. It treats of faith and piety, (good) intention (or institution, *nyat*) and religion. It removes scepticism and is opposed (*jidd*) to revenge. It contains praise of Zoroaster.
4. *Bagh*.—11 sections. It treats of religious sins, declarations about God (*sharh-i bâr*), prayer, piety, of opposition to *Divs* and *Drugs*, and next world (*dâr-i-âkhrat*, lit., the last house).
5. *Deh-o du Hamâst* (*Dwâzdeh Hamâst*).—32 sections. It treats of evil, the ways of the higher and lower worlds, quadrupeds, birds, the sky, earth, water, vegetation, man³ and animals, the (Chinvat) bridge, *rastâkhez*, resurrection and revival (*hashr va nashr*).

1 Perhaps what is meant is, both men and women. *Jins*, kind, article. Guj. જાત.

2 *Vide* above, *Farzât-nâmeh*, p. 30.

3 *Nâ* means hell, fire. I think it is here miswritten for *nar*, man, as opposed to the next word *harân*

6. *Nddar*.—35 sections. It treats of stars (*keavâkab*), the form (*hayât*)¹ of the sky and twinkling stars (*sawakeb*), the characteristics of the stars, as to which is auspicious (*s'ad*) and which is inauspicious (*nahas*), the signs and actions of every heavenly body, and the heavenly ('*alawi*) creation. The Arabs call this (science)² *Bavaqtâl*.³ In the Parsi astrological language, it is called *Qavâmasihâi*.⁴
7. *Pâchum*.—22 sections. It treats of injunctions as to doing or not doing certain things, as to which quadrupeds it is lawful to eat, and that in a way, so as to cause no vexation (or affliction, *malâl* ⁵), what is lawful and what is unlawful, what prayers to be recited in the *Gâhambâr*, and what kind of men to be associated in that work,⁶ what wages to be paid to those who work in the celebrations of the *Gâhambârs*, what is to be paid to the *Dasturs*, *Herbads* and *Rads* (leaders) according to one's means for the good of his soul, as to persons who have faith in the celebration of the *Gâhambârs* by their thoughts (*nayât*, pl. of *nayat*), words and actions, the search for merit (*savôbb*) in this affair to be sought by men of intelligence and reason (*vîr*), whether young or old, doing act of meritoriousness towards religious people, avoidance of

1 *Hayât* also means "astronomy"

2 I do not understand well these lines

3 MNK. gives the word as *نرمطال* instead of *نوطال*. In the various copies of the *Rivayats* the word is written as *نوطال* or *نرطال* (S. B. E., Vol. XXXVI, p. 421).

4 West, S. B. E., Vol. XXXVIII, p. 421. The *Rivayats* give the word in five various forms.

5 Perhaps, what is meant is affliction to the animal killed. It may be killed without giving it much pain

6 Perhaps, the reference is to the *Avesta*, wherein certain persons, *e g.*, the lepers, women of bad repute, etc., are asked to be prevented from participation in the celebration.

scepticism, giving of *ashodūd* (lit. gifts to the pious) and clothing to the deserving and all such things which procure for one the paradise. Clothing may be given as *asho-dūd* to the deserving and to relatives.

8. *Ratashtāi*.—50 sections. Of these, after Alexander's invasion, 13 only were discovered. It treats of the orders given by the king of the seven *keshvārs*, the judges (*qazdt*, pl. of *qāci*) and leaders, of the value of birds, of cattle, ferocious beasts, fishes and birds which are of the creation of Auramazd, and of seas and mountains.
9. *Barash*.—60 sections. Of these, only 12 were discovered after Alexander. It treats of judges and kings and of the investigations (*tafah-lus*) of their actions, as to how the ruler (*rā'ar*) should behave with the ruled (*rayat*), about the judge and his decrees (*qazd*) and characteristics (*safdt*, pl. of *sifat*), of the faults and vices of men.
10. *Kashkbireh*.—60 sections, which are sufficiently large (or long, *kabir*), of which 15 only remained after the calamity (*nakhat*) from Alexander. It treated of prudence and wisdom—inherent (lit. mother-born, *mādar-zāt*) wisdom and wisdom acquired from books (*aktābi*),¹ which enlighten men, and of things which keep away men from evil and lead them to virtue.
11. *Vishtāsp*.—60 sections, of which only 10 have remained after the calamity from Alexander of Rum. It treats of the acceptance of the religion by King Gushtasp, who was the protector of Zoroaster's religion, and of religious Zoroastrian customs.
12. *Khasht*.—22 sections. It treats of lessons about the decrees (of religion, *vajar-lard*). The first decree is about knowledge (*ma'rifat*) of God, and contains an enumeration (*m'adūd*) of actions ordered and prohibited. The second decree or order (*vajar*) is about the (*loyal*) service of

1 *Aktāb*, an obsolete or unknown form meaning bookish. The two wisdoms referred to are those spoken of in the Avesta as *āsaiidē kherad* and *gao-šho sruta kherad*.

kings, truth, promise, and the withdrawal (lit., leaving off, *hashtan*) of hands from evil actions. The third decree is about promises of good works and of the fears to sinners about future punishment, the release from hell, and details about the opening (or understanding, *kashf*) of subtleties (*daqdyak*). The fourth decree is about the design of the world, the planting of trees like the date-palms (*khurmâ*), cultivation, work and food (*qût*) (i.e., labour and refreshment) of mankind, the taste of the meat¹ of the quadrupeds permitted by law (*har'at*), religion as enjoined by the *Dastur*, and the path of the spiritual doctrine (*haqiqat*), the carrying out of the orders of the pious. A countless number of things like these are given therein. The fifth decree is on the strength (*maqddâr*) of mankind. It also had four divisions. (a) The first treated of the respect due to kings, of judges and the learned in religion; (b) the second, of the governing of the city and country, so as to give no cause of complaint; (c) the third, of praise of the agriculturists and the founding of cities; (d) the fourth, of merchants and other professional men who are flourishing (*bâ-nazârat*), the giving of a tithe (*ba deh yak*) to king and *Dasturs*, the faithful who are regularly engaged in prayers (*nyâiah*), (religious) tributes (*bâz*) and charity (*harrût*),² the great recompense of which in paradise is a valuable (*fâkher*) suit of clothes.

13. *Sefand*.—60 sections. God has sent this *nask* for the information (*danashi*) of those who are in need of knowledge, of those whose complete (*tim*) desire (*hars*) is for virtuous actions, and of those who are the followers (*pai-rav*) and friends of worldly men. The learned are given, with respect, a higher seat (*sadr*) in assemblies. This book gives an account of Zoroaster who destroyed

1 Zur "taste of the meat, agreeable flavour" (Steingass).

2 MNK correctly gives خیرات for حیرات miswritten in our text.

(lit., washed away) the very seed of Satan from this earth, of the work (lit., share, *hisseh*) of God whether high up (in the sky) or down below (on earth), of the untruthful words and virtuous actions of men, the precepts ('*din*, lit., rules) of Zoroaster, who had for 10 years recited Avesta loudly (lit., with seven voices, *haft-awdāz*).

14. *Chirash*t.—22 sections. It gives knowledge about the (formations of the) bodies (*tan hā*) of mankind whom God created in the wombs (*ishkam*) (of their mothers) and who, after being for nine months in the wombs (*rahim*) of their mothers, appeared in this world. Of men, thus born, some were prophets, some kings and some subjects. Know all this to be a mystery (*ramzē*).
15. *Baghdān Yasht*.—17 sections.¹ It treats of the praise of the creatures of God, His angels of higher and lower rank, the virtue of expressing gratitude to Him, the tongue having been created, as it were, for that purpose. One who thanks Him the most, gets in the end a secured (*mā'mān*) place. He makes up the loss (*tāwān*)² which he has suffered. The appearances or characteristics (*skakl*) of every angel are described in this book. That man is specially (*khas*) the praiser of God (*muzakkir*),³ who intelligently (*adrak*) comprehends Him.
16. *Niydram*.—54 sections. It treats of regulations about property and houses and of whatever is lawful as ordered

1 The second verse as given in our text is

ن دیرت ده کرد و خوانی گزیده است.

It means: If you are not dull (*sust*), read its 17 sections. MNK. give the last words as *ای نیکو پشت* meaning "O man of virtuous generations".

2 MNK. also gives the same word. I think the word may be *tawān*, *توانی* meaning power or strength, from *tawānistān*. The meaning then would be: "A man who is grateful to God, regains his lost strength." The word *tawān* also means "delay, slowness".

3 *مزکور* as given in MNK. is correct. It is miswritten as *maskur* in our text.

by God (in these matters), of salvation from the dark hell, constant prayers to God, and all accounts of the passers-by of the road (of this world, *reh guzarîdân*); and of what passes in their thoughts and their nature.

17. *Aspâram*.—64 sections. This *nask* was sent by God in the company (*mashub*) of Zoroaster. It treats of the particulars of the books of religious people, as well as of experiences of worldly men; knowledge of the future; difficulties (*su'ubat*) to be met with in this world. One who reads it well up to the end, knows what is lawful and unlawful. It treats of the regulations about inheritance (*mirdâsi*), celebration of rites in connection with birth or death.¹ Limits of holy faith are described therein distinctly (*mufassal*) and are written excellently.² It describes the (proper) times of birth (*valâddat*) and conditions of childhood and infancy.
18. *Duvasrupad*.—65 sections. It treats of the creation of men and beasts, species of wild animals and quadrupeds, and of thefts, terrors, highway robberies, and (such other) annoyances in the prison-house of this world.
19. *Askâram*.—52 sections. It treats of good training and (good) precepts and commandments of religious preceptors or judges, and limits of divine knowledge.
20. *Vendîdâd*.—22 sections. It treats of various prohibitions to avoid the evil actions of Ahriman, evils which make — — — men, sinners (*mujarm*), and of goodness and purity, and of what is concealed (*maktûm*) in impurities.
21. *Hâdokht*.—30³ sections. It treats of the whole of the

1 *Mashub* means born. Hence, it also means the celebration of one's birthday. Generally, it refers to the celebration of one's death-anniversary.

2 MNK. gives correctly *mufassal* (مفصل) which is miswritten in our text as *معصل*.

3 I think the word *سی* *si* may have been miswritten for *sê*, three, because we know that there are three chapters of the *Hâdokht nask*, as now known.

creation and of many miraculous things. One who reads it is absolved (lit., well adjusted ; *mausûn*, from *vazn*) of his sins.

I have finished the account of the 21 *nasks* with the help of the Keeper of Time (God). In the time of the (war with the) wicked Arjâsp, the Dasturs and Mobads had shown (*namudand*) anxieties. They had sent all these *nasks* (for safety) on a mountain of Balkh,¹ having got them written with golden ink (lit., golden water, *âb-i-zar*) on cow-hides. On the death of Sikandar of Rum, these *nasks* were destroyed (*m'adûn*). He (Alexander) had much to do with (i.e., was interested in) three things : ascetic devotion (*٧٢*),² astrology and prognostication. So he got the *nasks*, mostly treating of these subjects, translated into Yunâni (Greek) and burnt all the rest. When the Dasturs of Religion sat together in an assembly (to collect again the dispersed literature), they saw the whole collection (*vâcheh*)³ of the Vendidad which was known by heart by the Mobads. Of all the *nasks*, this only had remained as a remnant (lit., sign). How pleasant it would have been had all the *nasks* been preserved ! The hearts of the world would have been without any restraint (*bi-mask*, i.e., would have been overjoyed).

Oh God ! Send soon Amâvand,⁴ so that the religious-minded people may be rejoiced. We are hopeful to see that king. We expect him day and night. In these wicked times, the Behdins have fallen into the grasp of everything that is low (*dûn*). They

1 The Pahlavi *Shatroihâ-i Airân* names the city as Samarkand. *Vide* my paper "The Cities of Iran as described in the Old Pahlavi treatise of *Shatroihâ-i Iran*" (J. B. B. R. A. S., Vol XX, No 54). *Vide* my *Aiyâdgâr-i Zarrîrân*, pp. 35 and 134-35

2 This is the Indian word. ८५

3 *Vachûdan* to pick out, to collect, or it may be Av *vicha*, word.

4 Pahl. *amâvand*, the strong This a reference to the coming of the expected apostle Behrâm Varjâvand (Bahman Yasht III, 14, 39 ; S.B.E., Vol. V, pp. 220, 229). At present, some of the Zoroastrians of Persia, both in Persia itself and here in Bombay, are drawn towards Babism, by a belief, that Bâb or his successor Bahia is the predicted Behram Varjâvand.

have turned ¹ towards the path of revenge and oppression. O God ! fulfil the hope of Darab, that he may see the religious-minded people rejoiced.

Some knowledge about the Ameshâspands is useful in various ways. If one, with that knowledge, abstains from sin, he frees his soul (*vâ-rehâd*) ² from the influence of the *Divs*. When God created the universe, at first, cattle and mankind were created. With Ahriman's coming into existence, there came in, risk to the life of the cattle. Then, holy Gayomard remained helpless in the path of justice for several years. Finding his desires (*hawâ*) unfulfilled (*nâkâm*), he sought refuge in the (hope for the) future. He gave expression to that hope in a speech, ³ addressed to Ahriman, and predicted the coming of Zoroaster when the *Divs* and magicians shall be confounded, shall lament (*gharwân*) and be in a condition of affliction and pain (*wâi-wîlâ*).⁴ When Ahriman knew and heard all these things that occurred and were to occur in the creation of the seven Ameshâspands, he created the following seven *Divs* as their opponents :

- | | |
|--------------|--------------------|
| 1. Akoman | opposed to Bahman. |
| 2. Andar | „ Ardibehesht. |
| 3. Sâwal | „ Shehrivar. |
| 4. Nânigahat | „ Safandâr. |
| 5. Târikh | „ Khordad. |
| 6. Zârikh | „ Merdad. |
| 7. Haishm | „ Sarosh. |

The work of the seven Ameshâspands and *Divs* was as follows :—

1. Bahman keeps off revenge and quarrel and grants to the world sweetness (*haldwat*), increased modesty (*hayâ*) and

1 چالاب, *jâlab*. There seems to be no Persian word like that. It is something like چالاب, *jâ-i-lab*, i.e., place on the bank (of a river); hence inclined '.

2 *Wâ rehândan*, to free.

3 This seems to be a reference to Gayomard's speech referred to in the Bundeshesh (Chap. III, 23) Vide also Chap. IV, 2-3, S. B. E., V, p. 20 and n. 3.

4 *Wai*, affliction, and *wil*, pain. Cf. Guj. વાઈ વેલ (વર્ણ).

wisdom and spreads peace. Akoman flourishes on sins and encourages quarrels which lead to murder.

2. Ardibehesht gives joy in paradise, opens the gate of the Bridge for the pious. But Andar brings grief to mankind, leads to sins and thence to hell, where he makes the Bridge narrower for the sinful whom he draws headlong to the hollow of the hell.¹
3. Shehrivar engenders mercy in the heart of kings whereby they administer justice. He guides the *Sultāns* and sends the unjust (*adwi*) to the bottom of the earth (i.e., to hell). He protects mines, mountains, gold, silver and precious things. He is kind (*shafâ'at-khâh*) to the poor and provides livelihood to all. But Sâwal leads to oppression by king and brings about imprudence (*tardâri*), theft and highway robbery.
4. Asfandârmad guides men to helpful work with thoughts of wisdom and reason (*vîr*) and frees them from pride. He leads them to courtesy, gentleness of speech, and patience, and, relieving them from difficulties, makes them grateful to God. He protects the righteous, and, in case they do a wrongful act, helps them to the path of repentance. But Nânigahat engenders pride, brings about calamities and induces men towards revenge and deceit (*rîv*), ingratitude and ungratefulness towards God and to the condition of the vulgar (*ardâzel*). He engenders disobedience to kings, parents and elders, to husbands, teachers and masters.
- 5 and 6. Khordâd and Amardâd produce sweetness and flavour in water and vegetation, trees of various kinds (*ashyd-i alwan*) and eatables. When the righteous go to paradise, they are not in want of eatables, they are happy there without food. But Târikh and Zârikh create dissensions, and lessen the sweetness and flavour of

1 دوزخ miswritten for دوزغ.

pure and good things, and make the hearts of men sorry and distressed (*mashush*). They supply impure filthy things to the sinful in hell.

7. Sarosh protects the world from calamities. He comes down upon the earth three times every night and protects the creation with blessings on his lips. He fights from every side with the Div, Haesham, seven times each night and keeps him away from doing any harm, and pours the rain of curse upon him. Ahriman has entrusted to Haesham the work of anger, revenge and every kind of fight. So, he engenders these in mankind and gives them all kinds of trouble. He helps the sinful.

Oh God ! Let these Amesh ispands be my protectors, helpers and guides. O God ! relieve me from (the harm of) Satan and these seven *Divs*. Though I have many defects, I have hopes of forgiveness. Grant, that I may have honour in this world and paradise in the next. Ask also Bahman Yazad to be my protector. I have accepted him from the inmost of my heart as my angel, because he is specially created out of your splendour. He gives help with victory and pleasure (*nasrat*) and drives off from my heart, grief and difficulty (*asrat*). O God ! Send that kind angel from your presence to me, whenever I want him to help me. Accept (lit., answer, *ajabat-kun*) my prayers as you are kind on both the worlds. I hold before the public such respect (*ab*), that they utter blessings (*afarin*) on Darab.

DASTUR DARAB PAHLAN AND HIS WRITINGS.

The two treatises, given in this volume with my version, are the work of a learned Dastur of Naosari, who lived about three hundred years ago. I will give here a brief account of his life and then describe his writings, both original and copies.

DASTUR DARAB PAHLAN.

In the colophon of his MS. of his Vendidad in the Banaji Fire-Temple, Dastur Darab Pahlān **Ancestry.** speaks of himself as “aêrpat-zarhunt¹ Darab, Dastur Pāhlan, Faridun”. He gives the same names in his colophons of the Paris and other MS. of the Vendidad. But in his MS. of a Persian work, entitled *Divân-i Qāmûs*,² we find him tracing his geneology as Dastur-zâdeh Darab—Dastur Pahlān — Faridun — Romji — Mobad — Shâer—Behrām — Rustam. As said by his present descendants, his ancestry, as commemorated in the family *nām-grahan*, runs as follows :

Dastur Darab—Dastur Pāhlan—Ervad Faridun (death, roz 12, mah 11, year 1687)—Rānji (adoptive father)—Dosâ—Padam — Âsâ — Vikâ — Homâ—Chândâ — Faridun — Hom — Bahmanyâr — Khorshed — Bahmanyâr — Khojestâ—Khoshmastâ— Mobad—Neryosang—Dhawal — Shâpur—Shehryâr.

This geneology differs from that of the *Divân-i Qāmûs*, because it follows the line of ancestry by adoption.

Darab's father, Dastur Pahlān, was initiated into Nāvar-hood (priesthood) on roz 18, mah 3, **Darab's Father Pahlān** samvat 1711 (i.e., A.Y. 1024, A.C.

1 Pers. *aerpat-zâdeh*, 𐬀𐬌𐬎𐬌𐬎𐬎𐬀, *zerhuntan*, to be born; Pazend synonym *zâdan*.

2 These MSS are referred to later on.

1655). Darab, in his *Kholāseh-i Din* (p. 57), speaks of his father with great respect. From what he says, it appears, that he knew Avesta, Pahlavi, Pazend, Persian and Hindvi¹ languages. He knew astrology (*najum*) and the art of prognostications (*raml*). He officiated at the inner liturgical services in the *yazash-gāh*. Laymen of different cities wrote to him, inquiring after unknown matters of religion (*rāz-i Din*). Many leading men (*raddān*) were his pupils and many Mobads sought his advice in religious matters. Darab speaks of him, as "father and also teacher" (*bāb va ham ustād*). Dastur Pahlān was a boon companion (*ham rāz*) of Dastur Maneck.² They both were of the same age (*ham sāl*) and of the same profession (*ham kār*). This Dastur Maneck was, as said by Darab, a wise, holy, righteous person, and was the son of Mehernosh and was descended from the great Dastur (*Dastur-i mahīn*) Māhyār Rānā. Dastur Pahlān died on *roz* 22, *mah* 4, *samvat* 1762 (i.e., A.Y. 1075, A.C. 1706).

There are several facts which lead to show that Dastur Pahlān was one of the leading priests of Naosari and was honoured with the designation of a Dastur : (a) We find his name as Dastur Pahlān, standing second in the list of the addressees of the Rivāyat, brought in 1670 A.C. from Persia, and known as Rustam Aspandiyar's Rivāyat.³ His name stands next to that of Dastur Barjor Kamdin, the well-known compiler of the Rivāyat known by his name. (b) In a document, dated *roz* 5, *mah* 10, *samvat* 1728 (29th July 1672 A.C.), relating to the settlement of a communal question of priesthood, we find him signing as a leading priest (*Parsee Prakash*, I, p. 844). (c) On account of his learning and his position as a priest, he was given the honour of the second seat (*kursi*) in

1 By Hindvi, he seems to mean Sanskrit and Gujarati.

2 This Dastur Maneck Mehernosh was the Dastur of Naosari, from 1664, when his father Mehernosh (Dastur from 1619-1664) died, upto 1728, the date of his death. We first find his name as that of a leading priest of Naosari in two documents of importance, dated 29th July 1672 and 8th February 1687 (*Parsee Prakash*, I, pp. 844 and 847), and then, as that of a Dastur of Naosari in a document of 3rd September 1721 (*Ibid.*, p. 29).

3 *Parsee Prakash*, I, p. 16.

the assembly of Parsee priests at Naosari (*Parsee Prakash*, I, p. 852). A later copyist of Darab Pahlān's writing speaks of Dastur Pahlān as **دستور** *ndmi*, i.e., illustrions.

Dastur Darab Pahlān's MS., written by himself, and a Rivāyat help us to say, that Pahlān was given the title of Dastur and the privilege of having the second seat in the assembly of Anjuman in or before 1670 A.C. (a) The names in the colophon of a MS.¹ of Sad-dar written by him—Herbad Darab *bin* Dastur Pahlān *bin* Faridun—show that it was Darab's father Pahlān who was first designated a Dastur in his family by the Naosari Anjuman. His grandfather Faridun's name does not carry that designation. The *Parsee Prakash* (vol. I, p. 852) says that it was Dastur Pahlān who was allotted by the Anjuman the second seat in the order of seniority of leading priestly families. Now, as in this colophon written in 1060 A.Y. (1691 A.C.), Darab speaks of his father with the designation of a Dastur and his grandfather without that designation, we must take it that Pahlān was given the second seat and designated Dastur at some time before 1691 A.C. (b) Darab's Kholāseh-i Din helps us to carry the event of Pahlān's nomination to the second chair and the bestowal of the designation of Dasturship, a year earlier. This treatise, as said in the chapter entitled "Ravidād-i Darab" in our text, and "Tafsil-i Kitāb" in MNK., gives the date of its writing as 1059 A.Y. (1690 A.C.) and speaks of Pahlān as Dastur. So, we must take it that the above event took place in or before 1690. (c) In the colophon of his MS. of the Divān-i Qāmūs written in 1684 A.C. (*vide* below) Darab speaks of himself as Dastur-zādeh. So, his father Pahlān must have received the designation of Dastur in or before 1684. (d) Then, on looking for any other writing of an earlier date wherein Pahlān is spoken of as Dastur, we find, that in the Rivāyat, known as the Rivāyat of Rustam Asfandyār, which is dated *roz* 23, *mah* 10, 1039 A.Y. (1670 A.C.), Pahlān is named as Dastur (*Parsee Prakash*, I, p. 16). So, we may infer, that the designation of Dastur was given to him in or before 1670.

1 *Vide* below for this MS. Sad-dar.

Dastur Darab Pahlān was born in or after 1668 A.C. The date of his death, as given by the *Parsee Prakash* (vol. I, p. 31), most probably on the authority of the information given to the author by the present heirs of the Dastur, is *roz* 23 *Daepdin*, *mah* 11 *Bahman*, year 1103 A.Y. (1st September 1734 A.C.). But, this date seems to be erroneous, because, there is in the Bibliothèque Nationale of Paris,¹ a *Vendidad* written by Dastur Darab Pahlān, which, in its colophon, bears the date of writing as *roz* Goāḍ, *mah* Spen-dārmad, year 1104 A.Y. (1st October 1735 A.C.). So, his death must have occurred not earlier than 1st October 1735. It may have occurred in the end of 1735 or in some subsequent year. What has led his present heirs to say, that his death occurred in 1734, seems to be this : They see his own signature in some important communal documents as a leader upto 1734, but in documents, subsequent to that year, they see the signature of his son Burjorjee as that of a leader. Ervad Meherjibhai Nowroji Kutar, one of the descendants of Dastur Darab's brother, in a communication with his letter, dated 2nd August 1922, thus puts the case before me :

“ આ વિદ્વાન દસ્તુર દારાબ પાલન ઇ.સ. ૧૭૩૪ નો રોજ ૨૩ માહ ૧૧ ને દીને બેહસ્તનશીન થયા હતા. પારશી મકાશમાં આપેલું એવજીનું મરણ બરાબર છે, કારણ કે સર્વત ૧૭૬૦ માં થયેલા એમના મરણ પછી ૧ મહીનો અને ૧૭ દીવસે, એટલે સર્વત ૧૭૬૧ નો રોજ પાંચ માહ એકને દીને થયેલા એક લેખ ઉપર તેમજ એવજીના મરણ બાદ ૨ મહીનો અને ૧૮ દીવસે યાને સર્વત ૧૭૬૧ માં માગસર સુદ ૫ રોજ ૬ માહ ૨ ને દીને થયેલા એક લેખ ઉપર પહેલી સહી દ. જમશેદજી રસતમજીની અને બીજી સહી દ. બરજોરજી દારાબ પાલનની છે. બંને દસ્તાવેજ ઓરીજીનલ છે, કંઈ નકલ નથી કે ભૂલ થાયે. આ બીજા લેખો ઉપરથી એવજી સાહેબનો મરણ દીવસ જે ઉપર લખ્યો છે તે બરાબર છે.”

1 *Vide* in *Journal Asiatique* of July-August 1911 and May-June 1913, an article by Miss Menant, entitled “*Observations sur Deux Manuscrits Orientaux de la Bibliothèque Nationale* . *Vide* Miss Menant's separate publication, Plates IV, V, VI, for facsimile photographs of the three colophons of the MS *Vide* my article on the subject in the *Rast Gofiar* of 25th January 1914.

The above assertion, that he must have died in 1734 A.C., because in documents of 1735 A.C., there is the signature of his son and not that of himself, is after all an inference, which can pretty safely be made in the absence of other evidence. But, it must not be held as a correct inference, in the presence of the above written evidence of the colophon in three languages, Persian, Pahlavi and Gujarati, showing that he was living in 1735 as he had himself written a MS. of the Vendidad in that year. So, we cannot but conclude, that Dastur Darab Pahlān died some time in the end of 1735 or in some subsequent year, but certainly not in 1734 A.C. In the matter of the above reference, one must remember, that there may have been some other reason for Dastur Darab not signing the communal documents. That may be his temporary illness; or, he may have, for some reason, retired from communal work, and so, may have asked his son to do the work.

Now, as the *Parsee Prakash* (*ibid.*) says, on the authority of Dastur Darab Pahlān's heirs, that he died at the age of 67, we take it, that he was born in (1735 minus 67) 1668 A.C. or in a subsequent year.

Dastur Darab Pahlān was born at Naosari. In his *Kholāseh-i Dīn*, he speaks of Naosari as his native country (*watan gūh*) and birth-place (*mawtan*). He thus speaks affectionately of it (p. 57, l. 28) .

چونوساری وطن گاهم بدو است که جای پاک ورم جای سجود است
اراین موطن گهی بیرون نرفتم در زین شعای دگر شغلی گرفتم

i.e., "Naosari has been my native place which is a holy place and also a place of worship.¹ I have never gone out of this birth-place, and I have never taken to any profession other than this (above said) profession."²

1 This is an allusion to Naosari, being the seat of the Iran Shah Fire-Temple, at the time.

2 Like the Christian clergy of medieval England, the Parsee priests of India had, at times, besides their priestly profession, some other collateral profession like that of an agriculturist.

In the colophons of his other writings also, he speaks of Naosari as the place of his writing.

Dastnr Darab Pahlān's Kholāseh-i Din contains some autobiographical references to his education.
His Early Education We find these in the subject headed

رویداد د اراب من پالن که پدرش باشد (pp. 56—58)

Therein, he speaks of his father, both as father and preceptor (*ham bāb va ham ustād*, p. 57, l. 19) He says, he was given education of every kind (*har'alm*). According to the authority of communal records, he became *Nāvar*, i.e., passed through the first initiatory ceremony of priesthood, on *roz 3, mah 4*, year 1048 A.Y. (1679 A.C.), i.e., at the early age of about 11. He was always with his father and acted with him as a priest in the liturgical service of the temple (*yash-gāh*, *ibid.* 27). Having acquired a taste of religious literature in the company of his father from boyhood, he cultivated it later on. For example, we learn from the above autobiographical account in the Kholāseh-i Din, that, when he once went to Surat and found himself in the company of learned persons, he took pleasure in their company.

The fact of his having written the Kholāseh-i Din in 1690 A.C. at the young age of about 22, shows that his early religious education must be sound. The MS. Vendidad first written by him as a scribe, so far as known hitherto, is that belonging to the Banāji Fire-Temple in Bombay. It is dated 1694 A.C. So, he wrote it at the early age of 26.

It appears from his Kholāseh-i Din, that in, or before, 1690, he had paid a visit to Surat, where he was the guest of Kāus Bahman, a known priest of Surat. There, he had a literary company in which there was usually an interesting talk on religious matters. Jamshed, the son of his genial host, was somewhat versed in religious literature, and he, at times, read from the Avesta and gave his renderings from some parts of it. He and his father Kāus seem to have inspired Darab to write the Kholāseh-i Din.

It seems that Dastur Darab Pahlan began taking an active part in the religious matters of his community at Naosari from 1720. (a) In a letter, dated *roz Hormazd, mah Amardād*, 1089 A.Y. (1720 A.C.) from the Dasturs of India to those of Persia, we find his name standing second in rank, next to the head Dastur of Naosari. Here he is spoken of as Ervad.¹ (b) In a letter, dated 3rd September 1721, written by the leading men of Naosari to those of Surat in the matter of *padān*, we find his name third, and mentioned as that of a Dastur.² (c) In a letter, dated 5th April 1732, addressed by the Minocheher Homji priests to the Bhagaria priests of Naosari, we find his name as that of a leading man.³ (d) In a letter, dated 29th May 1732, by the Sanjana priests of Naosari to the Bhagaria priests, his name stands at the head as a Dastur.⁴ It seems from the above dates and events, that he may have been given the second chair of Dasturship occupied by his father at the time of his father's death in 1706. But the Dasturship may have been given him at some time between 1720 and 1721 A.C. Or, if we take it, that the title of Dastur also was given to him at the same time when he succeeded to the second chair on his father's death in 1706, we may explain the fact of his being named Ervad in the document of 1720 by saying, that he himself may have, out of modesty, signed his name as Ervad in the letter of questions to the Dasturs of Persia. In his MS. of the Persian version of the 9th and 10th chapters of the Yasna, written in 1707 A.C. also, he speaks of himself as Ervad⁵ in or some time before 1721.

According to the History of the Desai Family of Naosari by Mr. Pallonji Barjorji Desai (p. 88), Desai Khurshedji, the famous leader of Naosari, was Dastur Darab Pahlan's pupil. Desai Khurshedji has thus taken a note of this in his autobiography :

“મોટા થાયા, પડવા મુકા.” બામણ અંધાર સવળ પંડા ત્યા દેઆલ
પંડા તાં હીંદી રીખા. પછી હેરબદી તથા ફારશી દસ્તુર શાહેબ શ્રી

1 Descriptive Catalogue of the Naosari Meherji Rana Library by Mr. Bomanji N. Dhabhar (1928), pp. 17 and 38 2 *Parsee Prakash*, I, 23

3 *Ibid*, p. 28.

4 *Ibid*, p. 29

5 *Vide* below for this MS

6 મોટાં હીંદુઓના અંધાર બાહમન સવળ પંડા...આગલ બણવા મુકા.

દારાબજી બેહેસ્ત મોકામી દસ્તુરજી પાહાલજીજીને તાહાં પડતા હતાજ. તે ખુબી નાપાક શેતાન દેખી શખોજ નહીં. તે પાપી ઉંધો પડો, તેથી પુનઃ અધાદ નોશરવાનજી રસતમજી યુજરા, બેહેસ્તી થાગ્યા, સંવત ૧૭૭૧ ના રોજ ૨૩ દેપદીન માહ ૧૧ બેહમન, પછે બાઈ માણેકજી ત્યા બાઈ એદલજી નોશરવાનજી તાં ખેડમાંજ જાએજ નહિ. જેવું ખાતરમા આવુ તેવું બોલે. નદાન પુજશ્રી તેહમુરજીનાં મોહો પર બોલા જે તમાંરા છાકરા તે ફારસી પડે ને અમને તે કોલી કરી રોલવાના. અમારે કાંઈ એ ખેડ દેશા છગીરીની દોલત જોષતી નથી. ખેડમાં કોઈ જાએ નહીં, ખરાખી પુરી થઈ. શેવક ખુરશદ તાં ફારસી પડતા તે દસ્તુર શાહેજ દારાબજીની મેહેરબાની ધણી. તે દોઆથી ફારસીમાં વાંચવા લાગા, માએના સમજવા લાગા, લખવા લાગા. કતાબ ૧ નાહનું ફરામજ નામું ત્યા કતાબ મરેર અલ ફલુખ^૧ લખી. મશ્વદા કાગજ લખવાના લખવા માંડા. હેરબદ થવાને છજસને હાયા ૨૫ પડા.”

Again, from the way of great respect, in which a later copyist,² Hirji Mehta of Naosari, speaks of him, in his MS. of his Farziât-nâmeh, we find, that his name and learning were remembered by the people of Naosari long after him His writings were, and even now are, quoted by later writers.

Dastur Darab's original writings are the following :

- Original Writings. (1) Farziât-nâmeh,
(2) Kholâseh-i-Din, including the Roz-nâmeh.

(3) A Persian version of the 9th and 10th chapters of the Yasna from their Pahlavi and Sanskrit renderings. A MS. in the Mulla Feroze Library gives the following as the heading of this version :

معني باویم خبرد داراب دستور پالن ارپهلوی و مسکرت بیرون آورد
نیشتم است

1 Mr Sorabji Muncherjee Desai, in his letter, dated 5th June 1924, writes to me, that the MS. معراج القلوب (lit the exhilarating medicine of hearts) written by Desai Khorshedji on roz Gosh, mah Âbân 1104, is still with him. It seems to be a rendering of the Hitopadesha. 2 Vide below.

3 Vide the Collection of Colophons, prepared at the instance of the Trustees of the Parsee Panchayet, by Ervad Nasserwanji B. Desai. Vide the Jarthoshti, Vol. II, No. 1, p. 76

The colophon in Avesta characters, written by Dastur Darab himself, gives the date as *roz* Hormazd, *mah* Amerdâd, year 1706 (1707 A.C.). This colophon is followed by a Gujarati colophon in Nagari characters, wherein Darab, speaking of himself as Ervad, says, that he had done the translation for Burjorji Chândâ. This Burjorji Chanda was a leading man of Broach, as seen from a document dated 20th August 1703 (*Parsee Prakash*, I, p. 845n).

(4) *Monajâts* (مناجات prayer) in Persian. We will speak of these writings at some length later on

Some of the learned Dasturs and Mobads of old times were scholars as well as scribes Dastur Darab
A Great Scribe was one of that class.¹ Besides having written original works, as referred to above, he had written a number of copies of various writings. The following are known as written by him :

(1) *Vendidad* MSS. I have seen four MSS. of the *Vendidad* written by Darab² —

(a) The MS., referred to above as being in the Bibliothèque Nationale. I find from my note-book that I had the pleasure of seeing it during my stay at Paris in 1889.

1 The late Ervad Manockji Rustomji Unwala, who was well-known as a collector of old MSS and books, is reported to have said, that he saw, in various public and private libraries, about 30 MSS of the *Vendidad*, written by Dastur Darab. Another scribe, Ervad Darab Framroz Pavri of Surat, is said to have written about 36.

2 The old extant MSS. of the *Vendidad* hitherto known are the following:—
 (1) L4 The London MS referred to by Geldner, (*Prolegomena*, p. IX,) written by Meherwan Kaikhusru, at Cambay dated 692 A Y. (1323 A C). (2) K1. The Copenhagen MS referred to by Geldner (p VI) (693 A.Y., 1324 A.C.) written by Meherwan Kaikhusru (3) ML3 The Manockji Hatara Library MS. referred to by Geldner (p XI) (963 A Y, 1594 A.C) (4) MF2 The Mulla Feroze Library MS. written by Khusrû Anoshervân (Geldner, p. XI) (987 A Y, 1618, A.C.).

(b) The Banaji Fire-Temple MS. (c) A MS. belonging to Ervad Framroz Nowroji Kutar. (d) A MS. belonging to Mr. Kekobad Ruttanjee Daboo of Naosari.¹

The Descriptive Catalogue of all Manuscripts in the First Dastur Meherji Rana Library, Naosari (1923), prepared by Mr. Bamanji N. Dhabhar, announces Dastur Darab as a writer of the following MSS. :—(2) Portions of Firdousi's Shah-nâmeh. (3) Persian Sad-dar. (4) Sarosh Hâdokht. (5) Divân-i Qâmûs. (6) Kaikhusru-nâmeh² (6) Arda-Vîraf Nâmeh of Zarthust Behram, completed on *roz* Dîn, *mah* Adar, 1085 (A.C. 1716). (7) An imperfect MS. of Inshâ¹ -i Abul Fazl. The colophon gives the date of its completion as *roz* Hormazd, *mah* Shehrivar, 1090 (A.C. 1721).

He died on *roz* Daepdîn, *mah* Bahman. As said above, while speaking of the year of his birth, he seems
Death to have died in 1735 or one or two years after that.

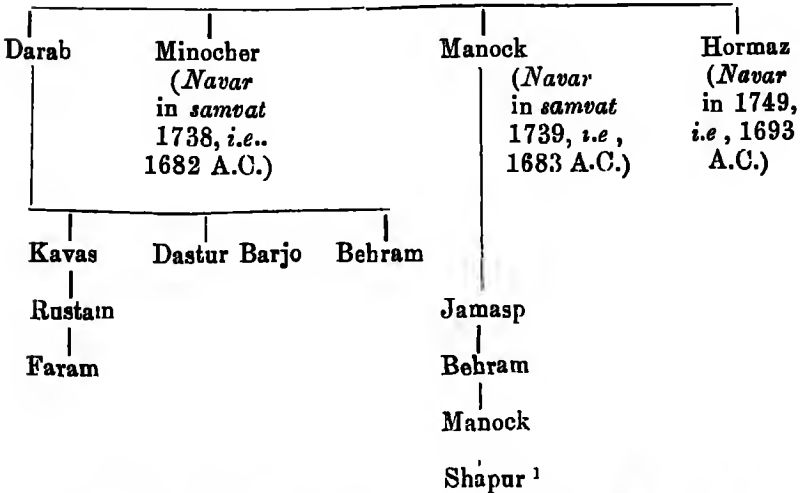
Miss Menant, on the authority of the materials before her, thus speaks of this Dastur : "La personnalité.....du Darab Pahlân est très connue ; c'est un des notables de la classe sacerdotale de Nausari, fils du Dastour Pahlân Fredun, lui-même savant Dastour. En 1726, l'Anjuman de Nausari, par un vote unanime, lui donna la seconde place dans toutes les réunions publiques, et ses héritiers ont continué à l'occuper" Here, Miss Menant speaks of Darab as belonging to a famous priestly family, and of his father as having been unanimously given a second seat in the Anjuman

1 I had seen this MS. about 4 years ago. Unfortunately, I have not been able to secure it from Naosari, to take notes for the present volume.

2 Ervad Meherjibhai Nowroji Kutar possesses with him Darab's MSS. of the Shah-nâmeh, relating to King Kaikhusru from the time of his birth to that of his retirement from the world.

Dastur Darab left three sons, Kavas, Barjo and Behram. The following is the geneological tree of his and his brother's descendants :

Pahlan Faridun (*Navar* in *samvat* 1711, i.e., 1655 A.C.)



It seems that Dastur Barjo, the son of Dastur Darab Pahlan, also was a scribe. A Pahlavi Rivāyat, His son Dastur Barjo. written by him, is referred to in a MS. in the Mulla Feroze Library (Ervad B. N. Dhabhar's Descriptive Catalogue, p. 34). The copyist speaks of Dastur Barjo as *munazzam nāmī* *منظم نامی*,² i.e., illustrious in line (*nizām*, descent). He is said to have taken an active part in the consecra-

1 This line of ascent from Shapur to Manock Pahlan Faridun, the brother of Darab Pahlan, is given from the pedigree given in the Persian colophon of an *Avān Yasht*, written by Shapur (Ervad Dhabhar's Descriptive Catalogue of Mulla Feroze Library, p. 48).

2 The person who has copied this MS. from that of Dastur Barjo gives his name and ancestry as follows Herbad-zadeh Behram—Ardeshir—Noshirwān—Behram—Dastur Ardeshir—Dastur Mobad—Jivā—Vikā—Dastur Ardeshir (دستور منظم اردشیر) —Osta (اوستا) Ram—Herbad Kahanān—Herbad Ādar—Herbad Nahār—Herbad Sund—Herbad Sahiyār—Herbad Mobad Hormazdiar—Herbad Ramiyār. The date is *roz Sarosh, mah Adar*, year 1119 (A.C. 1750). A Gujarati colophon in Nagari character follows. It says :—*જાર્થોશ્તુ ભગવાન સારોશ મહા અદાર વર્ષ ૧૧૧૯* (Jarthoshtu, Vol. II, No. 3, p. 280).

tion of the Atash Behram at Naosari in 1765. He died on 22nd October 1770.

**A few dates relating to
Dastur Darab Pahlan
and his ancestors and
descendants.**

EVENTS.	DATES.
Birth of Darab Pahlan's father Pahlan	
Faredun	1642
Birth of Dastur Darab	1668 (about)
Darab's father Pahlan addressed as a leader in Rustain Aspandiyar's Rivâyet	1670
His father Pahlan, signatory as a leader in a communal document relating to Panthaks	1672
Darab's MS. of Divân-i Qâmtûs	1684
Death of Darab's grandfather (Faridun)	1687
Darab's visit to Surat	1689 or 1690
Darab finishes his Kholâseh-i Din	1690 (<i>roz</i> 6, <i>mah</i> 6, 1059 A.Y.)
Darab's MS. of Sad-dar	1691
Darab's MS. of Sarosh Hâdokht	1693
Darab's MS. Vendidad of Banaji's Fire-Temple	1694 (<i>roz</i> 1, <i>mah</i> 1063)
Darab's MS. Vendidad of Framroz Kutar	1704 (<i>roz</i> 2, <i>mah</i> 11, 1073 A.Y.)
Death of Darab's father Pahlan	1706
Darab writing his Mâeni-i Zend Avesta, Yasna Chaps. 9 and 10... ..	1707
Darab's MS. of Ardai Virâf-nâmesh	1716
Darab's MS. of Inshâ-i Abul Fazl	1721
Darab's name standing first in a document of amicable settlement of a sacerdotal dispute from the Minocher Homji priests ¹	1732

¹ *Parsce Prakash*, I, p. 28.

EVENTS.

DATES.

Dastur Darab Pahlān's name put first
as an addressee in a similar letter
of amicable settlement by the San-
jana priests (*Parsee Prakash*, I,
p. 29) ... 29th May 1732

Date of Darab Pahlān's MS. Vendidad
at Paris 1735 A.C.

Date of Darab's death (roc 23, mah 11) The end of 1735 or
some subsequent
year.

I will now say a few words, at first (a) on Darab's own
original writings and then (b) on some of the MS. copies written
by him as a scribe.

DARAB'S ORIGINAL WORKS.

1—THE FARZIĀT-NĀMEH.

The Farziāt-nāmeḥ of Dastur Darab Pahlān is, as the
name itself signifies, a work describing the
duties (*farziāt*) of a Zoroastrian from a
religious point of view. Almost all the
customs, manners and beliefs referred to herein, were followed
by an orthodox Parsee, especially by one of the priestly class, upto
the middle of the last century. Even now, if not in Bombay itself,
in the mofussil Parsee centres like Udwarā, Naosari, Surat and
Broach, many of the customs and manners are still observed. In
this matter, the Farziāt-nāmeḥ itself is a kind of an Indian Rivāyat.
Our author himself refers to older Rivāyats. For example, in
his account of the Ahnnavars he says :

بخط پہلوي یک نسخہ بود چه نسخہ ملکہ طوطہ تھامہ بود
در آن نسخہ ر دین نہ حکایت نسخی افزون نہ ا ر دیگر روایت¹

1 Vide p. 62, ll. 9-10, of the Text.

Some of the subjects referred to in the book are treated in the Persian Sad-dar.

The work presents, as it were, a picture of the daily life, and of the whole life from birth to death, of an orthodox Parsee. Whatever view may be taken of the number of rituals and ceremonies, one sees at the bottom, a high uplifting moral tone. The very fact of embodying a number of moral precepts from old moralists like Abarbad Marespand shows this. Religion was not thought to be the work of any particular month, day or hour, but of the whole life. So, the object of the treatise is, as said by the author himself in the beginning, (a) to collect in one treatise an account of all the duties which a Behdin, a follower of the 'good Mazdayasnân religion, has to perform from birth to death and (b) to give some practical advice and admonitions, as given by some Dasturs of ancient Persia. The subject-matter is not to be looked at from the point of view of the present century, but from that of the preceding centuries. As I have said elsewhere, one sees in some of the matters relating to the social and religious life of the Parsees of the last and preceding centuries, some reflex of the social and religious life of a Christian of Mediæval England of the 15th century. That the book was held to be a religious book of importance, is shown by the fact, that a text of it was published, as we will see later on, as a part of the Book of Prayers, published in Persian characters. As the catechism of Christianity, being held to be a very important composition, is published with some editions of the Bible or Prayer-book, so this book seems to have been similarly treated by the Irani Mobads who published the Khordeh-Avesta in Persian.

I will describe here some of the old MS. of the Farziât-nameh:

The text of the Farziât-nâmeḥ in this volume is based on a

MS. written by Dastur Darab Pablan himself.

(a) A rough MS. of the Author on which our text is based

It belongs to Ervad Meherjibhai Nowrojee Kutar,¹ the learned high-priest of Manockjee Seth's Agiary of Bombay. The MS. consists

1 Mr Meherjibhai Kutar has, with his brother Ervad Framroz Nowrojee Kutar of the late Mr Nusserwanji Tata's Agiary at Bandra, given us a complete

of 31 folios which are all loose, each folio leaf carrying 17 couplets. The author himself has, here and there, made many amendations, which we begin to see from the very first folio, bearing the first seven lines of the Invocation and Introduction. The sixth couplet therein bears two such amendations. The subjects bear no headings. The author seems to have intended to write the headings later on, and so space is left here and there for such headings. The headings thus omitted may have perhaps been given, later on, by the author in another fair copy, or possibly, they were given by later copyists. In the different MSS. they vary a little. In this volume, the headings are given, as found in a MS. of the Farzîât-nâme, written by the late Dastur Erachjee Sohrabjee Meherjîrana, which is now in the Meherjî Rana Library.¹ Dastur Erachjî has, at times, given headings where none were intended by the author. For example, the author has left no blank space for a heading in his MS. (p. 5, l. 5), but Dastur Erachjî has given the heading (our text p. 3 top), and has very properly separated the subject of the daily prayers from the preceding subject. Again, he has properly sub-divided this subject into sub-subjects, treating of the prayers for the five different *gâhs*. The author has separated only the subject of Ushahen *gâh* (p. 9, l. 3, of this MS.), by keeping a blank space for a heading. Wherever the author gives his name and appeals to himself as *ای‌داراب* or as *نوی‌داراب* or in some words like these, we must take it, that he intended to finish the particular subject there and intended to begin another one. But, in some places, he has

Text and Translation, with Notes in Gujarati, of the Shâh-nâme of Firdousi I am inclined to name these two learned brothers as the Parsee Warner Brothers. One of the two brothers, Ervad Framroz Kutar, has published a life of the first Sir Jamsetjee Jejeebhoy, Bart, in Persian verse. He has also written in Persian a Pand-nâme, a *mondjât*, and a poem in honour of the late Mr. Dadabhoy Nowrojee.

1 Dastur Erachjî has made another copy from his MS. under consideration and has placed it in the Mulla Feroze Library at Bombay. *Vide* its Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. by Ervad B. N. Dhabhar (1917), pp. 12-14.

forgotten to keep blank spaces, and Dastur Erachji has very properly corrected that omission and given a fresh heading. For example, page 6 of our text begins a new subject, the previous couplet ending with the author's appeal to himself (p. 10, l. 14, of this MS.). The author has left no blank space for a fresh heading, but Dastur Erachji has corrected that omission. Perhaps, there may be somewhere another fair copy of the author himself, and therein the above amendations have been made and have been then followed by other copyists.

Our author has divided, in his own MS., the subject of the *vazn* of Ahunavar (text p. 6, l. 4) into two parts, by putting in the usual line of invocation *بسم ایزد و داد گز*. I do not understand, why he should have done that. Perhaps, he had written beforehand these lines about the *vazn* (weight) or the meritoriousness of Yazashna. Visparad, Vendidad, and incorporated them here, and while so incorporating them, he incorporated the invocation formula also, which suited in the separate composition but not here.

A number of couplets are here and there struck off and fresh attempts are made in the margin. On p. 56,¹ the last couplet runs (I¹de couplet 28 of p. 34 of our text.)

پنت حوامد پی آنگر نا نمایی
اشم و روی نگرید مرد بسی

Some folios after this page are missing. The catchword at the end of page 56 is *ولی آنکس که*, as we find it in our printed text. But in this MS., the next page (p. 57 as marked by me) begins with *دگای بوطار و پاک خورشید*.

This is the 27th couplet on p. 38 of our printed text. So, several folios are missing from the MS. of this rough copy of our author. On comparing this rough MS. (p. 58), we find the omission of some couplets which seem to have been added in the next fair copy, followed by Dastur Erachji and other copyists.

1 I have marked the numbers of pages in this MS. with pencil.

In the matter of the subject headed in our text as (p. 29, l. 16, Dastur Darab's own copy, p. 50)

در بابت اینکه آذرباد ماسپندتد قرزند خورد زرنشت را فرہنگ گفت

we find 102 couplets missing. So, calculating at the usual 17 lines per page, 6 pages or 3 folios are missing. These are supplied in our text from the above copy of Dastur Erachji.

Then, in the matter, headed کسی بگذرد (our text p. 34, l. 10, Dastur Darab's MS., p. 56), the first 17 lines are given, and then about 144 lines are missing. So, calculating at the above rate of 17 lines per page, about 8 pages, i.e., 4 folios, are missing. As 8 pages, at 17 lines per page, give 136 lines, the remaining 8 lines must have been written on the margin, as we often find them so written in the MS. So, these missing lines, about 144, also are taken from Dastur Erachji's copy. This MS., in the handwriting of Darab himself, finishes at the end of the subject headed (our text p. 40, l. 22) سر درد بزرگ است .

It seems that the Farziât-nâmeh proper, as originally intended by the author, ended with the chapter on the Farziat-nameh. The End proper of the Funeral ceremonies, headed as

در بابت آنکه کسی بگذرد ازین دنیا و پس او چه کار ناپدید کرد

(pp. 34-39 of our text).

This appears from what he says at the end of the subject :

پیرانچہ من دیدہ ام در روایت	درین دفتر در آوردم حکایت
تمامی کوفیات فوض مردم	پرگندہ کہ نہ یکجا سپردم
بیاوردم درین دفتر تمامی	شد آسمان بہادایان نامی
شدہ ختم از فرضیات این حسابی	کند افزون ازین باشد ڈویشی
بران دانا و ما تل چولکہ خوانند	انوشیروان با این بندہ رسانند

These lines are mostly in the spirit of what we generally read at the end of such treatises in the form of a colophon. Again, the layman copyist, Hirji Mehta of Naosari, referred to later on, very properly ends his MS. with this subject and gives his

colophon, in which he clearly says that " the book of Farziât-nâmeḥ is finished ".

تبت تمام شد این کتاب فرصیات نامه در شایست و نا شایست دین و دوزیستان
از تصنیف دستور صاحب f. 37 etc.

So, we must conclude that the Roz-nâmeḥ, which follows this, does not form a part of the Farziât-nâmeḥ. Dastur Darab's own original MS. under examination does not give this Roz-nâmeḥ, though it does give, after the above chapter, two other subjects which follow, viz., those of other advices (دیگریند) and three great diseases (سه درد بزرگ), on pp. 39 and 40. It then ends the Farziât-nâmeḥ saying : تمام شد فرصیات نامه (p. 60). So we see, that our author himself intended to end his book at this subject. Later on, he seems to have written further subjects, but not as portions of the Farziât-nâmeḥ. The Farziât-nâmeḥ proper should end here. The Roz-nâmeḥ has no direct connection with the daily duties or life duties. The very name ending with *nâmeḥ* seems to show that the author intended it to be a separate book or treatise.¹ Thus the Roz-nâmeḥ must be taken as a separate work of Dastur Darab.

As to Dastur Erachji's copy, I think, that Dastur Erachji must have copied his MS. from an original
(b) Dastur Erachji's MS of the author himself. The copy of which we have spoken above seems, as said above, to be the author's rough MS., especially because in its latter part, it has a number of additions of couplets on the margin. It is not difficult to read the text as written at first because it is written in a pretty fair hand. But the subsequent additions in the margin are not so carefully

1 In the case of this Roz-nâmeḥ, in the account of Roz Daepdin (11th couplet), the second hemistich in our text is taken from a copy of the Farziât-nâmeḥ in the Naosari Meherji Rana Library (No. 210 Persian MSS.). MNK gives the line as (p. 142, l. 9) که داد مردمی این روز دادی. Dastur Erachji's MS gives it as که داد مردی تو این روز دانه. These lines are not sufficiently intelligible. MNK of the copyist Hirji Mehta of Naosari gives it as که داد مردمی این روز دادید. Even the line, as given in our text, is not very clear, though more intelligible than others.

written. So, I think the author may have prepared, later on, a fair copy, perhaps, with some verbal alterations here and there, and Erachji's MS. may be a copy from that copy.

Though I have given no collations, I have often consulted two other MSS. which have been useful in solving occasional difficulties arising from miswritten words. I have referred to them in my footnotes. I name these two MSS., MNK₁ and MNK₂. The first MS. is about 155 years old, having been written in 1138 A.Y. (1769 A.C.) It was written by a Parsee layman Hirji Homeji Mehta of Naosari. The MS. begins with the following Invocation to God : ¹

نقام ایزد بخشایندۀ خشایشگر مهربان دارنده دادار

This is followed by

این فرصیات نام از تصدیف گروهملن مکانی دستور داراب بن یابان فریدون

The MS. seems to have been written hastily, in a way, which gives one a good deal of trouble to read it, because the arrangement of couplets varies often. The pages are not written systematically in

1 In the first seven couplets invoking the help of God, we find some differences from our text. For example, in the 2nd couplet, the first word is, instead of *rahim* of our text, رحیمی which seems to have been miswritten for زری, *zahi*, i.e., "excellent". The MS. is written partly in the *shikasté* style. Attempts have been made to correct, here and there, the original writing, but not always for the better. For example, in the case of the above word, *rahim*. At first, the word seems to have been written *rahim*, but then an attempt is made to scratch it off with a knife and the word '*zahi*' is substituted. We see a similar attempt of correction in the second line of the 5th couplet of invocation. At first, we find the line written, as in our text where the last words are روی بش و نور but then, the first letter 'ر' is struck out and a word, something like چن is written, which does not seem to give any suitable sense. I find in the MS a loose sheet of paper containing a list of corrections under two columns قلمت and صحیح, i.e., Correct and Incorrect. There are about 160 corrections.

one way.¹ The number of columns and the number of lines in each page vary. Somebody has counted the couplets of this MS. and has marked the number in Gujarati as 1318. But he has calculated the prose lines of the colophon at the end also as those of the couplets. So, correcting the mistake, the couplets of this MS. come to 1308. The text of the MS. is divided

1 The following short description of the arrangement of a few folios will give one an idea of the peculiar way in which it is written. In the beginning, the MS. has breadthwise three lines on each page and the arrangement of the lines varies. On the first page, the lines in the first two columns from the right form a couplet. Then, when they end at the bottom, the subject continues in the third column on the *left*. The couplets run in the form of one line below another. Then on the next, *i.e.*, the second page, the order is reversed. The lines in the first two columns from the *left* form couplets. When they end at the bottom, the next couplets are written in one column on the right. Then on the third page, the running order is like that of the first page. In other words, the arrangement of the couplets on each side of the folio varies alternately. The single line couplets are written a little crosswise. Then from the 10th folio, the arrangement again varies. The lines in all the three columns are written a little crosswise. The two lines of the couplets run one under another in the first column. Then two couplets run vertically between this first column of couplets on the right and the middle column. Then the two lines of the couplets run, one under another, in the second or middle column. Then again, two couplets run vertically between the second or middle column and the third column on the left. Then, in the third column, the lines of the couplets run one under another. The same arrangement continues on the other side of the folio (f. 10), but with this difference that there are no vertically written couplets between the second (middle) and the third (on the left) column. This arrangement continues upto folio 13. On folio 14, the arrangement again varies. There we have only two columns. In place of the third (on the left), we have vertically written couplets. Again, these vertical couplets also are not in the same order. The first couplet so written (on the right) has its lines written one by the side of another. Then the next couplet has its line one under another. Then the next two couplets are similarly written one under another. Then the arrangement of folio 14b is similar to that of 13b. Then that of 15a is again similar to that of 10a, that of 15b is like that of 14b. Then that of 16a to 18a is like that of 15a. That of 19a is again altogether different. Then the couplets of the next pages upto f. 37a are arranged in one or another of the above order of lines. The MS. seems to be a labyrinth in the arrangement of its lines and I have seen no MS. like it.

into two parts, each ending with a colophon. So, there are two colophons.

Our text has in all 1513 couplets. The reason, why the number of couplets in this MS., in the first portion preceding the first colophon, falls short when compared with our text, is, that the scribe has omitted some parts from the preceding portion ending on folio 37a and has given them separately after that portion, ending them with a second colophon. The writer begins this second part with the following invocation :

ایزد 1 متعال دادار دیهمال و کار سار بده نوار رحیم و کریم مهربان دلکشایی
 2 هزل هم بزور آفریننده عالمیان پیدا کننده 3 قادر پرست
 رپرر شکر دادار خردمند کم 4 نفسپرار دین ریوسند این کیفیات سی روره از
 تصنیف دستوران دستور صاحب مهربان دستور پر نور دارایی وادپا بلدچی
 موقوم بدل ارنریوسن 5

After the introduction, there follow the following subjects :

- (1) The account of the *Roz-nâme* (p. 39 of our text).
- (2) The Three Diseases (p. 40 of our text) under the heading
 دیگر کیفیات (i.e., Other Subjects, l 4, 3rd col, of folio 39).
- (3) An account of the 30 days (p. 40, l. 23, to p. 46 of our text) under the heading تفصیلات سی روز (f 39b top of 2nd col.)

At the end, follows the second colophon. The division of the *Farziât-nâme* in this MS. seems to be very proper, because the subjects treated in this second portion do not refer to one's duties (*farziât*) in the proper sense of the word. The original itself of the

1 *Muta'âl*, high, exalted.

2 I am doubtful about the reading of this and the next two words as the writing is indistinct and the paper is a little worm-eaten here

3 Not legible, a portion being worm-eaten

4 *Tufsi'r*, explaining.

5 i.e., Counting his descent from *Neryosan*(g).

author, referred to above, also does not give the Roz-nâme.¹

I give below the two colophons, and, in an appendix, some particulars about the writer and some members of his well-known family, as it is very rare to find a layman writing a religious manuscript :

تمت زمام شد این کتاب درصیبات نامه در شایستگی و ناشایستگی دین و دهر
 یسنان از تصنیف دستور صاحب مهریان دستوران دستور داراب بن پالن
 این فریدون 2 دانکه نقادی و رامشینی اندر روز مبارک بهمن امشاستند و صلا
 3 بهایون مهر ایزد پرور رهبر مبارک سالیه شهر 4 دی الحکم سنه 1112 هجری
 سنه 1123 چیترا صد دهمی سنه 1138 مبارک از شهنشاه یزدجری
 شاه ایران زمین وقت دو پیر دلخیز و ظفر اتمام یافت 5 بعون ایزد بهان
 کاتب الحروف 6 اضعف ترین من 7 غبار الام بهدین بدوچی و ده و صبی مهتر این
 بهرامچی این بهایچی ناگر مقوطن قصد نویاری سرکار سرت 8 مضای مصوبه
 احمداناد 9 لاکه در موصع 10 تراجمه عاگره برگشته چوراسی تحریر یافت پنجم محکم
 خرد قلمی نهاده شد

هر که خواند دعاء طمع دارم	زانکه من ینده گنگارم
نوشتن من برای یاد گاری	بشرط انکه تو صارا یاد داری
نوشتن نماد صیم بر سعید	نویسنده را نیست فردا امید

1 Between the two portions of this Mehta MS there is a writing in Gujarati with the following line in Persian at the top.

پدام و کشتیش اول نه دنداد سروش از پیش او هرگز لجبید

i.e., "Sarosh will never move away from him who first puts on *padam* (*paṭṭāḍāna* or *padān*) and *kusti*."

The Gujarati writing consists of 8 lines, each divided into two parts. It seems to be an intricate puzzle for one to solve.

2 I am a little doubtful about the reading of this word. It may be read as "in kê" or as "ân kê".

3 Auspicious, fortunate.

4 *Zi'l-hijja*, name of the last Arabian month.

5 عون 'awn, aid, assistance.

6 *Azaf*, most weak or helpless. The word is an equivalent of *kamtarin*.

7 The word seems to be غبار الام, i.e., dust (*ghabār*) of God, corresponding to *khāk-sār*.

8 *Murāf*, annexed, added to.

9 Incorrectly written for علاقه *alaga*, province, district.

10 *Manua*, district.

TRANSLATION :—" This book of Farziât-nâmeḥ in (the matter of what is) lawful and unlawful in the good Mazdayasnân religion was finished from the literary composition of kind Dastur Saheb, Dastur of Dasturs, Dastur Darab, son of Palun, son of Faridn. Know,¹ that it was finished with pleasure and gladness with the help of the unseen God, on the auspicious day Bahman Amshâsfand, auspicious month Meher Yazad, on auspicious ² Friday ³ of the year, month *zi'l-hijja*, *Hijri* year 1182, *Samvat* 1823,⁴ *Chaitar Sûd* tenth, auspicious year 1138 of Emperor Yazdagard, the king of the land of Iran, at the good and fortunate time of noon.⁵ The writer of this book is the most humble, the dust of God, Behdin Hirjî, son of Homjî Mehta, son of Behramjee, son of Bhaijee Sâkar (Sâgar), inhabitant of the town of Naosari, *sarkâr* of Surat, annexed to the *subah* of Ahmedabad, the district in the territory of the Raja of Agra, province of Chaurasi. Written in the Pochi Street. Written by his own pen.

" I desire blessings from him who reads this, because I am a sinful humble person. I have written this for (my) remembrance on this condition that you remember me. The writing will (continue to) remain, as black over white,⁶ (but) the writor has no (certain) hope (to live) till to-morrow."

The second colophon at the end, written in somewhat cross lines, runs thus :—

کاتب الکروف سن دده دیں وه مار دیسنان بهدین پدیجی ولد بهرجی مهتم
مقوطن قصبه نوساری درور مبارک خرة هند خو رشید ایزد و ملا مبارک آبان ایزد
سن ۱۱۳۹ از شهرشاه یزد جرو شهر یار - دوت ۱۸۲۶ جیتتم صد پروه نون
یزد نمان تحریر یافت و السلام

1 Or taking the other reading, " This (book) which was finished, etc."

2 I am doubtful about my reading *mubarak*.

3 The word is written with a *pesh* as *زهره* *zuhra*, which is a name of Venus. So the day of *Zuhra*, i.e., Venus, may mean Friday. I am doubtful of my reading.

4 1768 A.C.

5 Lit., two watches. Of Hindustani *دو گھنٹہ*, Gujarati *બેઘન્ટ* (બેઘન્ટ).

6 i.e., with black ink on white paper.

TRANSLATION :—"The writer of this book (words), I, the servant of the good Mazdayasnân religion, Behdin (*i.e.*, layman) Hirji, son of Homeji M'eha, inhabitant of the town of Naosari. Written on the auspicious day, the brilliant Khorshed Yazad and the auspicious month, Aban Yazad, year 1139 from Emperor Yazdagard Shehryar. *Samvat* 1826, *Jash sud parveh*. Written with the help of the unseen God. Farewell.¹"

The second Manuscript MNK₂ is a neatly written manuscript of 147 pages of 11 couplets each. According to the colophon in verse at the end, the writer is the owner himself, who gives his geneology as follows: Mâhyâr-Naoruz-Ratan-Minochehr-Ratan-Manock-Dastur Pablan-Faridun, of descent from Neryosang. It was written at Naosari on *roz* Khordad, *mah* Tir, year 1266 A.Y. (1897 A.C)

(e) A third MS. of seven loose folios has been kindly given to me for inspection by Ervad Mahyarji N. Kutar as being the original in the handwriting of Dastur Darab Pablan. The first folio is missing. The first of the 7 existing folios begins with the words *دېدېش شيرسال يک ډيم* which begin the fifth couplet of the 2nd page of our text. These few loose folios seem to be perhaps the very first crude attempt of the author to versify his subject.

I give below a list of some of the subsequent MSS. Other MSS of the of the Farziât-nâme, written by later Farziât-nâme scribes :

1. A MS of the Naosari Dastur Meherji Rana Library. It is No. 210 of Persian Manuscripts, and has 72 unmarked folios. It has headings and the writer is not known. Mr. Bamanji N. Dhabhar, who has kindly inspected it carefully for me, thinks that it was perhaps written by the gentleman who presented it to the library, Dastur Rustamjee Kekobadjee Meherji Rana, who was for some

1 *Wa's salâm*, i.e., farewell, *adieu*, good-bye, "and there is an end of it." (Steingass).

time a student of the Sir Jamsetjee Jeejeebhoy Zarthoshti Madressa in Bombay.

2. A MS. in the private Library of the late Ervad Manockjee Rustamjee Unwala. Folios 72. Eleven lines to a page. The Farziât-nâmeḥ proper finished on 1008 Behram, month Meher. The year is not given. The Roz-nâmeḥ follows it. The MS. is written by a Mahomedan, Shaikh Sadr-ud-din, son of Shaikh Munavar-ud-din of the *paragna* of Chorasî.¹
3. The private Library of the late Dastur Kekobad Rustamjee Meherji Rana of Naosari. No. 13, (pp. 48-49 of the Manuscript Report of some Public and Private Parsee Libraries by Ervad Nusserwanjee Burjorjee Desai, p. 44, No. 145).
4. The same Library (*vide ibid.*, No. 25, pp. 75-76).
5. Mulla Feroze Library (*vide* the Supplementary Catalogue by Ervad Dhabhar, VIII, p. XX. No. 1). It is one of the three treatises contained in the volume and was written in 1199 A.Y. (1829 A.C.) by Mobad Hormaz bin Burjor.

2—THE KHOLÂSEH-I DIN.

The Kholâseh-i Din (Explanation of Religion) is a compendium of several religious subjects, the like

What is the Kholâseh-i Din

of which we find in the Rivâyats. This treatise is not held in that esteem as the Farziât-nâmeḥ which is often referred to by later writers. The first part of it is a kind of Persian Bundeḥesh. There are two subjects or chapters which are of some importance :

- (1) The one is that on the hundred names of God. In some other writings the number of the names is given as one hundred and one. The names are variously written by different authors and writers and variously explained.

¹ This *paragna* is also referred to in the above MS. written by the layman Hirji Mehta.

Here we have an explanation of the meanings of the names by a learned Dastur who lived about 300 years ago. We wish he had written his subject in simple prose, because, in the case of several names, his rendering of the meanings of the names is obscured by his verbosity in verse.

- (2) The next subject of importance is that headed as the "Ravidâd-i Darab Pahlân" which contains some autobiographical references to the author's life.

The text of the Kholâseh-i Din in this volume is based mainly on a copy of the treatise contained, with some other subjects, in a volume in the Mulla Feroze Library. This MS. is No. VIII 8 of the Catalogue of the Library of Prof. Rehatzek (p. 181). It is headed *نصہ اخذ جادو و گوشت پزیان و دلدلسم دیگر*. The volume contains 25 subjects wherein our treatise is the 6th after the following subjects :

1. Âkhar Jâdu and Gosht Fryân.
2. Mâr-nâmeḥ.¹ A colophon at the end of this says, that it was written for Behdin Hakim Hormasji, son of Hakim Edalji, son of Hakim Jamasp, in 1163 A.Y.
3. Jamasp-nâmeḥ.²
4. Another Jamasp-nâmeḥ or Jamaspi.
5. Gazasht-i Abâlish. A colophon at the end says that it was written for the above Hakim Hormasji in 1166 A.Y.

Then follows the Kholâseh-i Din. This subject has 31 folios. It was written by Mobad Shapur Manock Behram Sanjana for Hakim Hormasji Edalji and completed on *roz* Din, *mah* Amerdad, 1166 A.Y. This is followed by 19 other subjects.

1 For the Mâr-nâmeḥ, *vide* my paper, 'The Persian Mâr-nâmeḥ' (Journal of the Anthropological Society of Bombay, Vol. III, No. 1, pp. 35-41) *Vide* my Anthropological Papers, Part I, pp. 34-42).

2 *Vide* my "Jamaspi".

Some inadvertent mistakes of the copyist have been corrected from a MS. of the Naosari Dastur Meherji Rana Library. The following is the list of the mistakes so corrected :

Page	Line	Meherji Rana MS.	Mulla Feroz MS.
52	15	بادا اور	بادا اور
55	9	چمکودوراز	چمکود راز
58	24	ازین سر	ازین
58	31	نومر افیچہ	نام افیچہ
58	36	قدرت و دست	قدرت اوست
59	26	دو عالم	تو عالم
60	19	کہ ہوگون	کہ ہوگو
60	28	ناتودانی	ناتوانی
60	34	باد گہ دتم	بادنم گرگر
61	15	پلا کش کسی	پلا کسی
61	30	پدوست	بدوست
65	22	کند جادنگوی	کم جادنگوی
67	9	زان مرد	رامرد
68	16	کوہ بانگ	کوہ بخ
68	21	و ملہ	امل
71	16	بداراب	ای داب

p. 58, l. 19, **اوی انجام** which is the correct reading has been substituted from another MS. of the Kholāseh-i Din of the Mulla Feroz Library for **چوک انجام** of the MS. followed for our text and of the Meherji Rana MS.

I give below a list of a few known MSS. of the Other MSS. of the Kholāseh-i Din, other than those named above :—

1. Meherji Rana Library. No. 200 of Persian MSS. Folios 13. Thirteen lines to a page. It bears no colophon.
2. Ervad Manockji Rustomji Unvala's Library. It also contains a *mondhat* by Dastur Darab Pahlān. It was written by Ervad Jamshed Manock Rustam, the maternal grandfather of the owner. Completed on *roz* Rashna, *mah* Amerdat, 1206 A.Y.

3. 'Mulla Feroz Library (*vide* the Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. in the Mulla Feroz Library by Ervad B. N. Dhabbar, VII, p. XX, No. 1). It contains Virâf-nâmeḥ, Farziât-nâmeḥ and Kholâseh-i Din. The MS. was written by Mobad Hormazd *bin* Burjor. The dates of the completion of the three treatises are 1201 A.Y. (1831 A.C.), 1199 A.Y. (1829 A.C.), and 1201 A.Y. (1831 A.C.).

4. The private Library of Ervad Meherjibhai Nowroji Kutar. In rendering my version, I have taken, here and there, the help of this copy, naming it MNK. It was written by the owner himself, on *roz* Ram, *mah* Deh, year 1261.

The writer of the MS., tells me in his letter, dated 6th December 1923, that he had copied it from an old MS. written by Ervad Jamshedji Manockji Unvala¹ of Surat, who had in his turn, copied it from an old MS. in the Library of Dastur Khurshedji Burjorji Darab Pahlān.

In his Kholâseh-i Din, in what can be called his autobiographical chapter (chapter headed **روپناه داراب**, p. 56), he thus speaks of what led him to write the Kholâseh-i Din : Destiny at the hand of God once took him to Surat where he stayed as the guest of Kâus Bahman² (p. 57, l. 31), who was a known charitably disposed person, much esteemed by the people of Surat, and who, himself having been descended from Mobads, always welcomed religiously-inclined persons. One day, when Kâus was sitting in the company of his children and friends, conversation turned upon religion and upon literary matters about prose and poetry. Jamshed, the son of Kâus, who was in the company and who knew well Zend and Persian, gave out the mean-

1 I think this is the second MS. referred to above.

2 We find this name as that of a leading priest in a letter written on behalf of the Surat Anjuman, dated 9th November 1683 A.C. (*Parsee Prakash*, I, p. 845).

ing of Yazashna, which was not sufficiently known before that time, in such an excellent way, that the whole assembly which heard him became thankful (*shâkir*). Then, at the happy suggestion (*yamn*) of the father (Kâus), Darab finished these beautiful (*nagr*, نغر) words (p 58, l. 6).

In the last part of the account, Darab is, rather abrupt, and so, not clear; but what he seems to mean is, that Kâus suggested to him to write a treatise on the religious subjects talked about in the company, and especially the subjects referred to and recited by Jamshed. He gives the date of his finishing the treatise as *roz Khordad, mah Shehrivar*, 1059 A.Y. (1690 A.C) and says that he named the work as *Kholâseh-i Din*.

The word *monâjât* (مناجات) means "a silent and fervent prayer, inward converse with God".
 3 Dastur Darab Pahlavi's *Monâjâts* It comes from *najî*, نجی, meaning "communicating a secret". It is a prayer in which the person praying holds, as it were, a converse with his God and pours forth his own inward personal feelings of devotion and expression of humility. In this, it differs from the formal prayers. Some known Persian poets like Nizami, Sadi and others have composed prayers of this kind.¹ Among the later Zoroastrian composers of such prayers in Persian, the names of Sher Mard Malik Shah and Zarthost Behram are known to Parsee scholars. Their examples were followed in India, by some of the Dasturs of the last and of the preceding century. Some are anonymous. I give below a list of some known authors of such *monâjâts* :

- 1 Sher-Mard Malik-shah.
- 2. Zarthust Behrâm.
- 3. Mullâ Rustam Asfandyâr.²
- 4. Darab Hormazdyâr.

1 Vide Mr. Meherjibhai N. Kuka's "Niyâyash-i Ahurmazd" in Gujarati characters (ગુજરાતી અક્ષર, 1914) for some of these *monâjâts*.

2 These first three writers all belonged to Persia.

5. Barjo Kāmdin.
6. *Dārāb Pāhlan*.
7. Jāmāsp Āsā.
8. Shāpurji Māneckji Sanjāna.
9. Mullā Feroze.
10. Minocher Edalji Jāmāspāsā.
11. Jamshedji Jāmāspji.
12. Erachji Sohrābji Meherji Rānā.¹

The latest attempt of this kind is that of Mr. Meherjibhai Nusservanji Kuka, M.A., who has composed and published three such *mondjāts* prayers in his નિયામરો અશ્વરયા.² Some of these *mondjāts* are given at the end of the present large volumes (ત્રણ ખેરદેહ અવતા) of Parsee prayer books. We find that Dastur Darab Pahlan had written three such *mondjāts*.³ I have seen three MSS. containing these.

(a) In one, the *mondjāt* after the usual invocation of Pa-nām-i Dādār, is headed thus in Gujarati language written in Avesta characters :

ખોદાય કુન દોઐ મારાં કબૂલ

i.e., માનામદ ઘરાબ પહલનની લખીરો.

It contains in Avesta characters the *mondjāt* “*Khodāyā kun doā-i marā qabūl*”. The MS. is written by Ervad Manock Rustam Faram Noshervan in *samvat* 1839 (1782 A.C.) The colophon of this MS. runs thus in Gujarati :

લખીતંગ એ. મણેક એ. રસતમ એ. દરામ એ. મુશેરવાન નશીલે સંનંદુ ધી
આતશબેહરામના ખેદમતગરિ શંવત ૧૮૩૯ના

1 For the *mondjāts* of these composers, written in Gujarati characters, vide ત્રણ અવતા (1871, Vol. I, pp 771-810) by Dadabhai Kavasji.

2 This book contains besides his own three *mondjāts*, five of Nizami, two of Sadi, one of Sanai, and two of Dastur Mulla Feroze of Bombay. They all are given in Gujarati characters with translation in Gujarati (1914 A.C.)

3 Vide the above mentioned ત્રણ અવતા of Dadabhai Kavasji, pp. 793, 798, 822 The Descriptive Catalogue of all MSS in the Naosari Meherji Rana Library by Mr. B N Dhabhar (1923, p 71) refers to a copy of one of Darab's *mondjāts* in Avesta characters in the Library (No. 39) and two *mondjāts* with Gujarati translation (p 143).

(b) The second MS. is a collection in Gujarati characters of the *mondjâts* of several writers. It has no heading and no colophon. It contains one *mondjât* of Sher Mard Malik-shah, one of Zarthusht Behram, two of Darab Pahlân, and two of Dastur Burjor Kamdin. There are six others without the names of authors. They are headed :

- (a) મનાભત શાહ વાલવ ફનીઉ, એશીદરની બી ઉ (f. 43)
 (b) મનાભત ગોનાહ ફરે થવાનો લખીઉ. એદાદી લાની (f. 46)
 (c) એ મનાભત ખેહરામ ઇજ્જની લખીઉ. તે લખીઉ (f. 51)
 (d) એ મનાભત હજરત ખારે તાલાની ખીજ લખીઉ (f. 54)
 (e) એ મનાભત વરશાતની લખીઉ. વરશાતની દોઆની છે. (f. 56)
 (f) એ મનાભત કેખસરો પાઠશાહે રશતમ ઉપર દુઆકીધી છે તે પેહલવીમાંથી લેખને લખી

The heading of the last *mondjât* says, that it contains blessings by king Kaikhosru on Rustam and is taken from the Pahlavi. But, on looking into it, we find quite the converse. It is Rustam who blesses his king Kaikhosru in the names of the 30 angels who preside over the 30 days of the month. The MS. seems to have been written more than a hundred years ago.

The third MS. is in Persian.¹ It is a small size MS. of 111 folios. It contains in all 25 *mondjâts*, among which Darab Pahlân's two *mondjâts* are on ff. 39 and 48. It contains 3 *mondjâts* of Darab Hormazdyâr, 2 of Zarthosht Behram, 1 of Jamasp Asa, 1 of Mulla Nazami, 1 of Shaikh Sadî Shirazî, 6 of Mulla Feroze, and 3 are anonymous, *i.e.*, not connected with any name. There are also the following five which draw our special attention. They are headed :

- (f. 77) 1 مناجات بدام بامی فرامچی کارمچی
 2 مناجات تهرسنی پدروز بانو و دختر نیک اختر
 (f. 85) برای نیک نام والد حقیقی فرامچی کارمچی
 3 مبارک باد جشن نوروز جهان انور فرامچی کارمچی نیک نام نیک
 (f. 92) سرانجام

1 I am indebted to Mr. Meherjibhai N. Kutar for the loan of all these three MSS.

4 نذرستی بنام زامی فیض بخش فیض سانی جناب محتسب
 هرموزجی بیہی گاجی میلم زادہ عمر از بر خوردار کام گار خورشیدجی
 دور ابجی (f. 95)

5 این قصیدہ در مدح هرموزجی بیہی گاجی ایک نام نیک سرانجام
 غریب پرورداد گسٹراز اخلاص گزین صادق یقین منشی مید محمود
 اورنگ آبادی (f. 104)

These five pieces cannot be called *mondyats* in the strict sense of the word. The first three form a kind of prayers for Framjee Cowasji, a well known Parsee leader of the last century (A.U. 1767-1851) and his daughter. It seems, that they were composed by a Dastur for them. The parties themselves can recite these prayers. Pirojbai was the daughter of the above Framjee Cowasji and the wife of Ardeshir Cowasji Dadyseth. The fourth is the composition of Khurshedji Dorabjee who mentions his own name Dorabji, six lines above the end. The fifth, as its heading itself says, was a laudatory poem composed by a Mahomedan Munshi named Sayed Mahomed Auran-gābādi for Hormasji Bhicaji (surnamed Chinai 1768-1842) who was a known merchant of Bombay.

We find the following note on the last but one folio :—

این کتاب مناجات برای خورشیدجی دورابجی هرموزجی دارابی
 نوشتہ شدہ بدست منشی محمود حسنی بپای خاطر بر خوردار مذکور
 صربا دولت محید باد

A Few MSS. written by Dastur Darab as a Scribe.

I will now describe here some of the MSS. written by Dastur Darab as a scribe.

A thorough examination of one of the MSS of Darab

- (1) Darab's MSS. of the Pahlan, written by himself, will be found
 Vendidad. (a) The interesting For this purpose, I will examine
 Vendidad at the Bana- here the MS. of the Limjee Banajee Fire-
 jee Fire-Temple
 Temple, kindly lent to me by Mr. Sorabjee Nanabhoy Banajee, one

of the Trustees of the Fire-Temple.¹

It is a well-bound beautiful MS., excellently written with a bold hand on pretty good paper. It has 353 folios with 15 lines to a page. The folios are numbered in Gñjaratī. It begins with the following invocation in Pahlavi and Persian :

Pahlavi :— Pavan sham-i Shnâyasna-i Dâtâr Auhamazd
rayomand gadman-homand va avârik yazdân va
Amhospandân pavan khûp marvâk.

i.e., With the name of Dadar Oharmazd who is worthy of praise ²
and who is brilliant and glorious and (with the names of) other
Yazatas and Ameshâspands, with good omen.³

Persian Invocation :—

بنام کردگار دین و دنیا رقم سازم یکی دفتر و ستا
که دستوران بخوانند این خط من دوا گویند بر داراب پالهن

Then each chapter of the Vendidad begins with a couplet in Persian, wherein Darab gives his own name. I give below the 22 couplets at the head of the 22 chapters :

Pargard

- | | |
|----------|--|
| 1 f. 69b | نوامی داراب از بهت مرا فراز
در پرکرد اول را بکن باز |
| 2 f. 73b | دوم پرکرد داراب ابتدا کن
سر خاتم بدلم یک خدا کن |
| 3 f. 83a | سیم پرکرد ای داراب بنویس
که گردد سرنگون شیطان ابلیس |
| 4 f. 90b | رقم داراب کن پرکرد رابع
که گردد مهر دین پاک و ساطع |

1 We find the following note of presentation on f. 298b :

• એ પોથી બનાવની કરેલુએકે મધે કમતરીન બેહેલીન મનચેરલ પ્ર. બનજીભાઈ સોનાબલ
રેલીમનીએ પોતાને પછશે વેચાતો હથને પોતાના બાપ બનજીભાઈના રવાનાના સવાબના
કોને ધરમખાતે પ્રુકેલો છે. એ ઉપર ને કાઈ કાવો કરે તે ૨૯ બાવલેલ.

The note of presentation is written at the commencement of every *pargard*, and every page of the MS. is marked with the initials of the donor.

2 Or praiseworthy Dādār Hormazd.

3 P. مروا, good omen.

4 Sd'ra, bright.

- 5 f. 108 بکن پرگرد پنجم را دو داراب شروع از صدق دل و از روی شاداب
- 6 f. 121b نوصه گر ششم پرگرد داراب حدود و دشمنان کردند به آب
- 7 f. 140a بیا داراب در پرگرد هفتم خطی بنویس روشن همچو انجم
- 8 f. 156a ایا داراب شوزود ار نیازست که این پرگرد هشتم بی درازست
- 9 f. 194b نهم پرگرد را چون در کشای بداراب آفرین ار جان نمایی
- 10 f. 209a دهم پرگرد باشد بیک خوشتر نویسی رود ای داراب بهتر
- 11 f. 224b دهم بایک چو پرگرد بحرانی بداراب آفرین ار دل رسایی
- 12 f. 229a دهم نادر بود پرگرد خوشتر نه ار داراب بنویسد بعدبر
- 13 f. 242a 1 بذات عشر پرگرد ار شقایبی دو نام کاتبی داراب یابی
- 14 f. 253b اگر پرگرد رابع عشر دانی تو ای داراب خوش آواز خوانی
- 15 f. 261b ایا داراب خامس عشر پرگرد بخوان و هم نویس ار مهر پرگرد²
- 16 f. 270a بود پرگرد 3 سادس عشر چون گل تو ای داراب خوانی همچو دلایل
- 17 f. 276b بود پرگرد حاج عشر روشن تو ای داراب خط کن همچو گلشن
- 18 f. 278b بود پرگرد نهم عشر چون در اگر داراب بنویسد خط پر
- 19 f. 294a چه خوش لفظ است ناصح عشر پرگرد بخوان داراب ار هستی جوانمرد
- 20 f. 305 رقم کردی اگر پرگرد تا نیست پس این اندیشمات داراب ارچیدست⁴

1 Three and ten, i.e., thirteen

2 Free (*ba-gard*, lit., turned away) from fault

3 *Arab*, sixth. $6+10=16$

4 i.e., When you have written so much as 20 *pargarda*, there is no room for any anxiety, you will soon finish the whole.

21 f. 310a

پرگرد یکم بایست ستاب
اگر خرابی نوب رنم داراب

22 f. 314a

دویم بایست آی ای شاب¹
که شد وندید ختم از دست داراب

The MS. being the Vendidad Sadeh² which is recited with the Yasna and Visparad, directions for the ritual are generally mentioned wherever they are required. Directions in smaller matters, like those of the repetition of the recital of some passages here and there are given in Persian, *e.g.*, the instruction for the recital of Ashem and Ahunavar are given in Persian as “*do goftan*”, or *sêh* or *deh*. The Persian is written in Avesta characters.

Some instructions in larger matters are given in Gujarati written in Nâgari alphabets, *e.g.*, for the recital of the particular day and month it is said, *e.g.*, રોજ વહમાન માસ વહમાન પડે.³

The MS. presents us some examples of the Gujarati of the Parsees of about 200 years ago I give below a few examples of the comparatively larger instructions for the ritual which are Gujarati in Nâgari alphabets. In the second column, I give a few instructions as now given in modern Gujarati, and found in the “Yazashna ba Nirang” by the late Ervad Tehmuras Dinshaw Anklesaria.

1 “*Shâb*, a young man (especially from twenty-four to forty)” Steingass. The meaning of the couplet is : “O young man ! Come (*ây*) ; it is now 22nd (chapter). The Vendid (contraction of Vendidad) is now finished.”

• 2 ساده means simple. As the recital of the Vendidad in this case is not simple, but mixed up with the chapter of the Yasna and Visparad, the adjective seems to be rather inappropriate. But, what is meant seem to be that it is free from the incumbrance of the Pahlavi commentary or we may take the word ‘*sadeh*’ here, in the sense of “smooth”, because in such a MS. the various chapters are so arranged as to present a smooth recital for the worshipper.

3 To recite *roz vahmân, mâh vahmân*. *Vahmân* is P. بهما, *bahmân*, “some one, a certain person, anything unknown”,

Darab's MS.

Tehmuras' Book.

1 જતી તણિ જમણી આહિ પાસિ
ઉજી થાકી રાથવી પઢિ.

1 જોતીની જમણી આજુએ ઉમે
રહીને રાથવી પઢે.

2 હયાતી લણિ જીએએ¹ આગિ
આતીશ શાહમુ હા ઉમે થાકી
રાથવી પઢિ

2 જોતીની જમણી આજુ આતશની
સનમુખ ઉમે રહી રાથવી પઢે.

3 હયાતી તાણુ ડાવિ આગિ આતશ
શામુ ઉમે થાકી રાથવી પઢિ

3 જોતીની ડાખી આજુ આતશગાહ
સનમુખ ઉમે રહી રાથવી પઢે.

4 જતી તાણુ જમણા આગિ જોતી
ગાહ આતશ ગાહ માખ્ય ઉમે
થાકી રાથવી પઢિ.

4 જોતીની જમણીઆજુએ જોદગાહ
તથા આતશગાહની વચે ઉમે
રહી રાથવી પઢે.

5 બાજ બોલાએ f. 40b.

બાજમાં બોલે.

Other peculiarities of Gujarati in this MS. are presented by the following instances :

(a) જુથું, તિથું, for જેવું તેવું (f. 14b).

(b) એણિ સ્થાનક for એ જગ્યાએ (f. 65a).

મૂલ લગી અપરં હપ્તો ઇઅસત તણાં હાએ સાત કર્દ પઢિએ યાવ.
(f. 275a).

(c) The use of the word *hām* (હામ) for *hom* (હોમ) is general, e.g., હામ પીજી બાજ બોલીએ. Here હામ પીજી is for હોમ પીને.

(d) કર્દે સંપુર્ણ પઢિએ યાવત for કર્દો સંપુર્ણ પઢિઓ નય.

(e) જઅ ધાએ for જઆ (f. 60a).

(f) પશ્ચાતા for પછી (f. 328a).

(g) જમણી પખા for જમણી આજુએ (f. 329a).

(h) એ અનતર for એ દરમ્યાન (f. 329a).

(i) સરસા for સરખા (f. 330a).

1 This word for જમણું, right, has more of a Marathi formation than Gujarati.

- (j) ખુઆનિ લાએ, આતશ લાએ, for ખાનને લગાડે, આતશને લગાડે, (f. 337b).
- (k) વરસ એનિ થાહર for વરસ એની જગ્યાએ
- (l) શુધ પાવ કરી.
- (m) ચેતી for જોતી. જોતી also is often used.
- (n) ખરનમન છ ઇશરિન કીછ તેમ પદીએ for ખરનમન તેની ઇશરિને કર્યે તેમ પદીએ.

This MS. ends with the following Persian, Pahlavi, Pazend and Gujarati colophons :

Persian :

هزار و شصت و سه بگشتم بد سال	ز شاه بزرگورد نیک اعمال
که شد ختم این کتاب دین ما داد	نصرتین روز بد ارماء خرداد
بود داراب بن دستور پاهان	اگر جوید نام کاتب از من
بزرگان از کرم سازند عفو	ز لوگ خلمه گرفتست مهرم
برای یادگاری این نبشتم	چو در دلای فانی شد سرشتم

Pahlavi :

Farzpat pavan shûm va Shâdih râmashna dayan yûm Auharmazd
binâ Khûrdad vahizak shant yak hazâr shash va sê.¹
Yazdagardi, dayan bûm-i Hindukân dayan shatra Nav-
sari. Denman khorâseh ²-i Vendidâd levatman zend
pavan farkhûih va pirûjgarih dayan nakirîtarân
visp râinitârân ³ mûn denman Avastâ levatman zend
kabad nyôk negâyed ⁴ napesht hûmanam. Li din-
bandeh aerpat-zarbûnt Dârâb Dastur Pâhlan

1 The middle figure as written looks like *se*, three, but when carefully read, it is *sest*, i.e., sixty (*vide* Pahlavi-Pazend Glossary of Hoshangji-Haug, p. 20, for these numerals).

2 Arab. *خلامه*, Gujarati *પ્રતિ*. It is also used in the sense of a copy.

3 Pahl. *râytntdan* to impel, advance, continue, *cf.* P. *روانیدن* or *روانیدن*. *Of.* *Pad-desheshna-râniâdrân* (Afrin-i Ardasharosh, 12). *Myazda-râniâdrân* (Afrin-i Gahambâr, 6), *Râniâdrân* (Afrin-i Rapithavin, Part II, 3). *Visp râniâdrân* means, leading and advancing all.

4 P. *نیک ناک*.

benman ¹ Faridûn napesht nefshmanik nefshmanrâi. Vad raz va sak (sad va panjâh) shant ² kâr farmâyad va âkhar min raz va sak shant val furzand din bôrdâr âhlâyash setatâr hvarst varzidâr avaspârând. Khvâhishna hûmanam min karitûnitârân visp râinitârân, âmûkhtârân yashtârân denman napîk ³, mûn le râe pavan aibâd kardeh pavan robânih pavan patitiya âkhar min vadard arzânik yekhsûnd va le râe pavan kerfe vakhdûnd levatman nefshman tan ham-kerfê vakhdûnd.

Staomi Ashem, naîsimi Daêvô Stâem âhlâyash, negunam shaidâân, Aêvô pantâo yô ashabê vîspê anyâêshâm a-pantâm ayôk aêt râs-i âhlâyash avârik harvestin valmanshân a-râsiha.

Translation :—Finished with pleasure, joy and gladness on day Auharmazd, month Khurdâd vahizak, year 1063 Yazdagardi, in the country of the Hindus, in the city of Naosari, this explanation of the Vendidad with Zand, with felicity and success in (the company of) ⁴ observers and advancers (of religion) who have well examined much of the Avesta with Zand. I, the servant of religion, one born of an Ervad, Darab (son of) Dastur Pahlân, son of Faridun, have written it. (I have) myself written it for myself. It may serve ⁵ for one hundred and fifty years; and after 150 years, they may entrust it to the son who may be the carrier of religion (*i.e.*, religious), paizer of piety (*i.e.*, pious), and performer of good deeds. My desire from readers and all ⁶ advancers (of religion),

1 61 miswritten for 61.

2 The word 𐬨𐬀, as it is written, may be read as *din* (religion), but it is miswritten for 𐬨𐬀𐬎 (year) as we see it with the same numerals in the next line. One may take the word "year" to be understood, and, taking the word for '*din*', read the words as *din-kâr farmâyeð*, *i.e.*, serve for religious purposes.

3 P 𐬨𐬀, *napi*, "Word of God, Quran" (Steingass). Hence religious writing.

4 *i.e.*, after consultation.

5 *Kâr farmudan*, to be of use.

6 Or advancers of all things.

teachers and worshippers (is, that) they may hold this book which is mine, dear, after my death, by remembering my soul with a *Patet*¹ and hold (*i.e.*, remember) me with righteousness², and, with themselves, hold me to be a partner in their righteousness.

I praise Asha and condemn Daevas. I praise piety and hate the *daevas*. There is (only) one path which is that of Righteousness; all others are no paths; *i.e.*, only one is the path of piety , all others of these (paths) are no (right) paths.

Pazend :

[illegible]

Translation :—Finished with salutation, joy and pleasure on the holy day Dadar Hormazd and auspicious month Khordad, year one thousand sixty three from Emperor Yazdagard Shehryār of Sassanian descent, in the blessed country of Gujarat, *sarkar* of Surat, in the fortunate town of Navsari. Writer of the book of Judjīn-dad, I, the servant of religion, Herbad Darab bin Dastur Pahlān bin Fredun. He who reads what is written and uses it may let the blessing of joyful heart and pleasure and immortality reach the writer. May the mind be glorious and the soul exalted.

1 It is possible that what the author meant was that the readers while remembering (i.e., reading) the book may raise his position in heaven by reciting a *Patet*, or prayer of repentance, for him.

2 i.e., perform righteous deeds in his honour.

I will now say a few words on another MS. belonging to (b) Darab's MS. of Ervad Framroz N. Kutar. It has colophons in Pahlavi and in Persian written in the Vendidad belonging to Ervad Meherjibhai M. Kutar. Avesta characters.

The Pahlavi colophon begins thus :

၃-၂၀၁၅ ခုနှစ်၊ ဇူလိုင်လ ၁၄ ရက်နေ့တွင် ဤကော်မရှင်သည် အောက်ဖော်ပြပါအတိုင်း
 အောက်ဖော်ပြပါအတိုင်း အချက်အလက်များကို စုံစမ်းရရှိခဲ့ပါသည်။

The Pahlavi colophon says that the book was written on *roz Bahman, mah Bahman*, one thousand . Then there is a gap. I think that the gap is for the Pahlavi figure for seventy three which number we find in the next Pazend colophon. At times, it is difficult to determine or decipher at once the Pahlavi figure at the first sight. So, Darab Pahlān perhaps found it difficult to determine the form of the figures. So, he kept it blank with a view to write the figure later on after seeing the form of the figure in some writings. The rest of the colophon is like that of the preceding MS.

The Pazend colophon says that the MS. was written on *roz* Bahman, *mah* Bahman, year 1073,¹ in the province (*subah*) of Gujarat, *sarkār* of Surat, town of Naosari, by Darab *bin* Dastur Pahlān *bin* Faredun.

After the colophon, we read the following in Gñjarati :

આશીર્વાદ નતીજી પ્રાપ્તિએ વંદીદાદતી કૃતાળ પોતાનાં રવાનાનાં સવાળાનિ વાસ-
તિ અપાતી જિ એનું બહુ સુ શ્રી દાદર હોરમજદ બેહુ જોહાનમાં આપસિ.

Ashibāi is the name of the lady who seems to have got the MS. in her possession later on. The words ગણિતુ પ્રાપ્તિ seem to mean "getting the result" (ગણિતે પ્રાપ્તિ). There is a blank gap between the Pazend colophon and the Gujarati writing which I think was intended to be filled up later on, when Ashibāi presented it to some body, by writing the name of the donee and the date.

I give below the colophons of the Paris MS. of the Vendidad,
(c) The Paris MS. of referred to above, and as given by me for
Darab's Vendidad. the above referred to article of Miss Menant:

The Pazeud colophon runs thus :

Frajpat pa darûd shâdi u râmisu andar rôz frakhandah Gawâd
 u mâh mubârak Spendârmad sâl yak hazâr yak sad chihâr
 az Shâhânshâh Yazdagard Shaheryâr Sâsân tukhma andar
 shvab khazasta Gvajrât dar Sarkâr i Shnrat andar kasb
 farkhandah Naoshâri. In kitâb juddev-dâd, men
 din-bandah Herbad Dârâb ban Dastur Pâbâlan bin
 Fredûn navistab shûd. Har ki khânad doâ-i khashdilî u
 kharamî u anaôshahê ravânî ba navisandah rasânad.
 Shâtô manâ vihistô urvânô.

Translation :—Finished with good wishes, joy and pleasure, on auspicious day Goâd and auspicious month Spendârmad, year one thousand one hundred and four of Emperor Yazdagard Shehryâr of Sassanian descent in the auspicious district (*suba*) of Gujrât, in the *sarkâr* (*i.e.*, Government province) of Surat, in the auspicious town of Naosari. This book of Jud-div-dâd (*i.e.*, Vendidad) is written by the servant of the religion, Herbad Dârâb, son of Dastur Pâhâlan, son of Fredun. He who reads it, may transmit to the writer, good wishes of joyfulness of heart, pleasure and immortality of soul. May the mind be joyful and the soul heavenly.

The Persian colophon runs thus ² :

مرجیدرود شادی و راضیانی اندر رور فرخنده گوادو ما
 همایون سعیدارمده اعشاسقند سال اور یکهزار یکصد و چهار
 ارشا پدشاه بزدگر سپریار این کتاب جدیداد 8 اتمامده
 کاتب الحروف اوستلی دین بنده پیرید داراب دستور پایش
 این فریدون در قصه نویسی نوشته شد

1 I have tried to follow the writing very strictly In one place, we have the word ۱۰۱ and in another ۱۰۲.

2 *Vide Journal Asiatique* of July-August 1911 and May-June of 1913 for the subject and for the facsimile photos of the Pazend, Persian, and Gujarati colophons.

3 Arab. اتمم, *atmām*, completing.

There are one or two points in this Persian colophon, that draws our attention : (1) Firstly, the first words “*faraj ba darud*” have the corresponding words “*frāpat pa darud*”, in the Pazend where the word *frāpat* is derived from *frājastan* ^{مرد}, to finish, which is derived from Av. *fra* + *d* + *ap*, Sans. *prāpta* and *samāpta* (Hang-Hoshang Glossary of Virāf, p. 97). But here, we see, that in the corresponding words in Persian, the rendering and derivation are different. Here we must take the first word to be ^{فرج}, *faraj*, meaning “joy, pleasure”. So, the first word seems to have the same meaning as subsequent word, *shādī* and *rāmashni*.

(2) Secondly, we find that our author speaks of himself as the writer of the Avesta-i Din. So the word ‘din’ does not go with the next word ‘bandeh’ as Din bandeh as found in the Pazend colophon.

The Gujarati colophon of the Paris MS. is interesting and runs thus : (I give it in the modern Gujarati characters.)

સંવત ૧૭૯૧ ના વરેષ શકે ૧૬૫૭ પરવર્તમાને રોજ ૨૨ શ્રી ગવાહ
 ધજ્જ માહા મજારક શ્રી અસ્પિંદારમદ જમાદી અવલ મહીનાની
 તાહીય ૨૩ આશો વદ ૧૧ ભોમે, આ દેહ શ્રી નાગ મંડલ કણે
 પાદશાહ છહાન પનાહ શ્રી માહામૂદશાહ વેળય રાજે
 હાકેમ સરકાર સૂરત ખાંન શ્રી નવાબ તેકમેગ ખાન અઝ
 કસબે તુશારી કળ એ કાજ શ્રી શિંખ અચ્ચેલાદીનજ અસ્મિ
 જ સમિય કેતાય જંદ વંદીદાદ પુસ્તક અંત શુભ વેલાયા સમાપ્તાં
 કમતરીન દીન દોસ્ત દીનદાર એ. દારાબજ ગરોથમાની
 દસતૂર પાહાલનજ એં ફરફુનજ લખેત તથા એનુ લખાવનાર નેક
 નામ નેક બખત દીન દોસ્ત દીનદાર બેહેદીન શ્રી પાં રતનજ ગરોથ-
 માની દારાબજ ગરોથમાની કુઅરજ બેન પેસીતનજ ડોશાજ
 સુદીગરે લખાવી બર ખુરદાર ઉમર દરાજ અરવહ શોહોરાબજ¹
 એં ફરશારપજ એ. નરસંગ એં અરપાહ એં બહમનને બખ-
 સંદ આપેઓ. જે કાષ એ પુસ્તકે પટે ધઆ પઢાવે તેમાં
 શ્રી આરમજદથી બેહેર પામે. શ્રી દાદાર પાક પરવરદેગારના કરમથી
 આમેદવાર છુ જે જે કાષિએ એ કેતાય દેખી ખુશી થષ

1 This Sorabji was a known priest of Naosari. His name occurs as a signa-
 tory in a reply 1721 A. C. to the Parsis of Surat, on the subject of *Padān* (*P.*
Prakash, I, 23) and in a petition to Damaji Gaikwād in 1740 (*Ibid*, p. 34)

આફરીન કરે તેહેને ખુદાએતાલા હમેશે ખુશી રાખે, ખાન આબાદ
કરે. શ્રી હાદાર પાક એ કેતાખ લખાવનારનું દેલ તાજ કરી આ
મોરાદ રાખે. તનદરશતી બાદ નેકી બાદ ખુબ બાદ એકુન બાદ. જે
કાઇ એ કેતાખ પઢે તેહેમાં લખાવનારનીને હમબહેરે ખુદાએ
સાદગી અને સત્ય

A MS. book, kindly lent to me by Ervad Meherjibhai Kutar, (numbered 49 by him), which is
(2) MS. of Sarosh named નેઆયશ શસકરત (Nyaish Saskrut) Hadokht contains a line by line rendering of the Avesta in the old Gujarati language of the day. I find bound with it, at the end, Sarosh Hadokht written by Darab Fahlan. It begins with a new invocation, thus showing that it is not a continuation of a continuous book, but a separate writing. The Gujarati version is such as is not known to us Parsees of the present day. There is a great mixture of Sanskrit. This Yasht ends with the following colophon in Nagari characters :—

“ નેઆશ હાદુખત ઇઅસત અવિરતાર્થ સમાપ્ત. રોજ ૧૨ માહ ૧ સંવત ૧૭૫૦
વર્ષએ. દારાખ હસદુર પાઠાલણુચ રૂરેકુનજ લલખિ.”

This gives the date as 1693 A.C. Thus it seems to have been written in Darab's younger days.

From the colophon of a MS., named on the back of the first folio, as *دېوان قاموس تدفيع مولا*, we find
(3) MS. of Divan-i Qamus that Darab was a scribe of this MS. This MS. is bound up with another MS. written by another hand, named on its first folio as *شرح جام جهان نماي* Sharah-i Jam Jehân-numâe, bearing 29 folios. The work is divided into 44 chapters.¹ It contains admonitions given by a father at the time of his approaching death to his

1 I give below the contents of the first 10 chapters. —(1) To know God. (2) On the birth of the Prophet. (3) To be under obligation to God. (4) Increase of prayer. (5) Recognition of (the duties towards) mother and father. (6) Increase of intelligence and skill. (7) On speaking good and bad words. (8) The admonitions of Nowshirvan Adal. (9) Old age. (10) Manners for eating meals.

son. It ends with the Parsee formula of invocation "Panām-i Yazdân", and then with the following colophon:—

تمت الکتاب بعون عنایت حضرت ملک الوہاب بخاریخ دوازدہم شهر صفر
سنہ ۱۰۹۳ یکہراز و نود و صد و پچہری موافق روز مبارک اردیبهشت و ماہ فرخندہ
تیرہ سال اور یکہزار پدچہا و صد یزد جردی
کاتب الکتاب بندہ فقیر حقیقہ دستور زادہ داراب ابن دستور پالہن ابن
فریدون ابن ہرمجی ابن مرید ابن شاعر ابن بہرام ابن رستم نوشت ہر کہ خواند
آفرین کند

دو شتم ہماند دخط میاہ
دو ہندہ گرد دہکای تباہ
چنین نقشی روی رہتی نشانہ

The colophon gives the date *roz* Ardibehesht, *mah* Tir, 1053 (A.C. 1684). This colophon is important for the fact that it traces the geneology of the author in a direct line upto his 7th ancestor.

We have a copy of the *Sad-dar* (in prose), handsomely written by Dastur Darab Pahlān. It
(4) A MS. of the *Sad-dar* belongs to Ervad Rustamji Bejanji Ranji. Naar.
Its colophon runs thus¹:

تمام شد کتاب صدر روز مبارک مہر ماہ فرخندہ ہجری سال اور یکہزار
و ششت ار شہشاہ یزدگرد شہریار سلمان نغمہ کاتبہ فقیر حقیقہ ہجری
داراب ابن دستور پالہن ابن فریدون ساکن قصبہ نوساری ہر کہ خواند
و کار بندہ را دعا نیک یاد کند

This colophon gives the date as *roz* Meher, *mah* Bahman, year 1060 A.Y. (i.e., 1691).

¹ Below the colophon, there is the following endorsement of a subsequent owner of the MS :

مالک این کتاب صد در نثر دستور زادہ ہجری جمشید سن نرزو ابن مرحوم
دستور صاحب دستوران دستور گاہی ابن دستور رستم

This Herbad Jamshed Barzo Kaus Rustam is the Dastur of that name of Surat (b. 1816, d. 1855). His father Burjorjee was mute and dumb, and so he was known as *moogu* Dastur (મુગુ દાસ્તર, i.e., the dumb, Dastur). Owing to this circumstance, he was Dastur in name, while the real Dasturship was carried on by his cousin, Karkhusru Dadabhai. This Dastur Jamshed has written, in a pretty well decorated circle in the very beginning of the book, his own name giving the date as 1215 A.Y. (1846 A.C.)

There is a manuscript named Kaikhshru-nâmeḥ which was written by Darab Pahlān. It does not bear (5) Kaikhshru-nâmeḥ. any colophon, but, from a comparison of the handwriting with Darab's other manuscripts, we can say, that the MS. was written by Darab Pahlān. The MS. bears at the end the following note in another hand :

این کتاب کتبخسرو نامہ از خط دستور داراب بن دستور پالان موصوفہ است

It belongs to Ervad Meherjibhai Nusserwanji Kutar. On the front page we read : میاوش نامہ یاز دہ روخی :

This is a reference to the battle known in the Shah-nâmeḥ as that of the "Yazdeh-rukḥ", i.e., the Eleven Warriors. (*Vide* the Shah-nâmeḥ of Kutar Brothers, Vol V, p. 68).

As to the Kaikhshru-nâmeḥ itself, it is simply a copy from Firdousi's Shah-nâmeḥ of the account of Kaikhshru. It begins with Firdousi's soliloquy about his old age. The heading is :

افاز دامغان جنگ رستم شکایت فردوسی بیدری خود

For nearly one-third of the MS., the headings are written in red ink. Then we find blanks for the headings.

APPENDIX

The Writer of the Mehta MS. (MNK)¹ and his Family.

I give in this appendix, some particulars about Hirji Mehta, the writer of the old MS. of the Farziât-nâme, referred to above, and about his well-known family. It is very rare to find MSS. written by a layman. To better understand some of the particulars of the colophons given above, we will ascertain at first some particulars about the family. I give below a geneological table of Hirji's ancestors and his direct descendants. Hirji himself carries, in his first colophon, his ascent upto Sâgar, whose ancestry has been traced upto one Kamdin as follows : Sâgar — Behrâm — Chânda — Behrâm — Hâcha — Kâmâ — Kadvâ — Pomâ — Hâpâ — Vejal — Thumbâ — Kela — *Kamdin*. These names show how, about 200 years ago, Parsees adopted names of the Hindus of Gujarat.

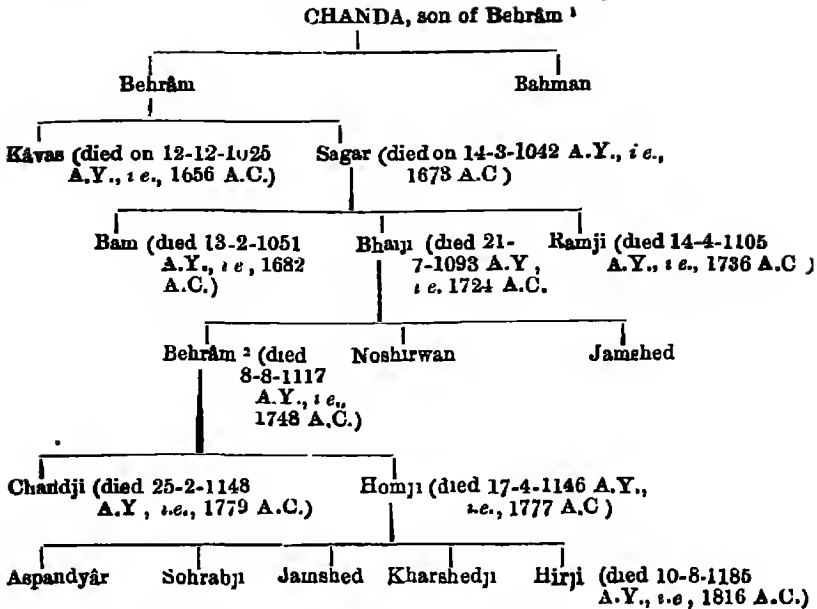
The following note is entered in the *Disâ-pothi*¹ of the Malesar Parsee priests about the death of Hirji :

રોજ ૧૦-૮-૧૮૭૫ (સંવત) સને ૧૧૮૫ યજ્ઞજરદી બે. હીરજી બે. હોમજી
બેરામજી ભાઇજી સાગર બેરામજી ચાંદા મુનશીનો બેટો કવસજી રશતમજી
ટલાડીનો અશરો. Thus the family priest's *Disâ-pothi* traces his
ascent upto Chânda. This ascending line of Hirjee upto Chanda

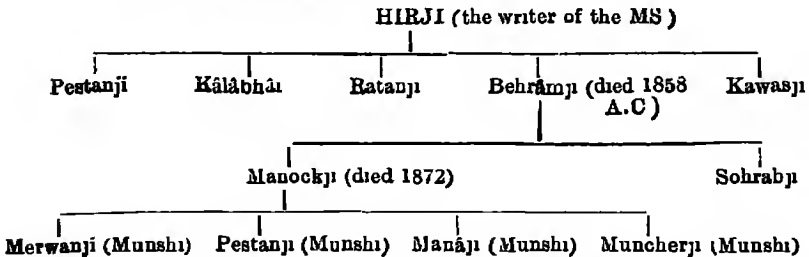
1 The colophons of this MS. led me to make some inquiries about the writer at Naosari. I am indebted to Mr. Edalji Nowrojee Mehta, B.A., and to Ervad Meherwanji N. Karkaria, the family priest of some of the present members of the Mehta family of Naosari, for their replies to these inquiries. I am also indebted to Mr. Edalji Mehta's "Geneology and History of the Mehta Family" (ગ્રંથેદા કુટુંબની વંશાવળી અને તવારીખ ઈસવી ૧૮૨૧), the *Parsee Prakash* and the MS. book of miscellaneous writings deposited in the Naosari Meherji Rana Library by Ervad Jamaspi Sorabji Dastur, often referred to by the *Parsee Prakash*

2 *Disâ-pothi* is the book of record, kept by Parsee family priests, wherein they note the days of the death of their laymen clients. There seems to be some mistake in the Samvat year

is seen in the following table :



The following table gives the line of Hirji's descendants³.



The writer Hirji Homji Mehta and his family were well known in Naosari. They lived at Malesar,⁴ otherwise known

¹ *Vide* Tables Y and u, of Mr Edalji N. Mehta's "History of the Mehta Family".

² Behram had two other sons, Mehernoshji and Natu.

³ *Vide the* Table in the "History of the Mehta Family".

⁴ According to Mr. Sohrabjee Muncherjee Desai (Introduction to Mr Edalji N. Mehta's "History of the Mehta Family," p. vi), Malesar was a contraction of *malak-sarāy*, ملک سراي, i.e., the House or Palace of the Maliks. The Moghul Court at Delhi appointed Nawābs over *zillas* and the Nawābs in their turn, appointed over *prants* (sub-divisions of *zillas*), officers who had the

among the Parsees there as *Nahno falio* (નાહનો ફલીઓ), i.e., the small quarter, as distinguished from another part, known as *Mohto falio* (મોહ્ટો ફલીઓ), i.e., the larger quarter. The fact, that Hirji's family was, as a leading family of the laymen, living at Malesar, explains the leading position, its members had taken in some communal movements of the time. We gather the following particulars about them :

Bhâiji Sâgar. (a) We find the name of Bhâiji Sâgar (died 1724 A.C.), the great grandfather of Hirji, in the list of the leaders of the Naosari laymen, to whom the Bhagariâ priests passed a document, dated *roz* 6, *mah* 4, year 1056 (8th February 1687), leaving to the laymen certain freedom in the selection of their priests¹ His name stands 7th in the list of the addressees. (b) We find the name of Bhâiji Sâgar again as one of the leading signatories of a letter, sent from Naosari to Surat, dated *roz* 22, *mah* 11, year 1020 A.Y. (3rd September 1721²) in the matter of the difference of opinion, as to whether a *padân* should, or should not, be tied on the face of a dead man before the disposal of the body. The Naosari leaders, and, among them Bhâiji, said, that it was absolutely necessary. As the family was then known as Talâti, Bhâiji signed as Bhâiji Sâgar Talâti.²

Râmji Sâgar. (a) We find the name of Râmji Sâgar, Hirji's great grand uncle, as a signatory among some of the leaders of the laymen of Naosari who had addressed a letter to Mr. Manajee Kookajee Talâti at Baroda. The latter had some influence in the State of Baroda. So, the laymen of Naosari wrote to him a letter, appealing to

title of *maliks* (cf. the title of *malik* given to the governors of Seistân) The Nawâbs of Surat appointed two *maliks* for the Naosari district, one for the western part and the other for the eastern part. The place, now known as Malesar મલેસર, formed the seat (*sarâr*) of the eastern *maliks*

1 *Parsee Prakash*, I, p 846.

2 *Parsee Prakash*. I. n. 823

him to use his influence in favour of the Minocher Homji priests, who had a dispute with, and had separated from, the Bhagariâ priests of Naosari. The letter is dated *roz* 4, *mah* 10, 1098 A.Y. (15th July 1729).¹ (b) We next find Râmji Sâgar's name as that of a signatory in a document,² dated *roz* 21, *mah* 2, year 1104 (14th December 1734 A.C.) It appears from this that the laymen of Naosari and adjoining villages met on that day at Naosari and resolved, that they shall pay to the priests the same fees as that resolved upon in 1686 A.C. They further resolved, that if the priests refused to officiate at the various ceremonies at the old rates, they, the laymen themselves, may perform the ceremonies and rest satisfied with what little they themselves could do and recite.

Behrâm Bhâiji Sâgar. (a) We find the name of Behrâm Bhâiji Sâgar, the grandfather of Hirji, also as one of the leading signatories in the above document of 14th December 1734.² (b) We find him as a signatory among some leaders writing a letter on 15th July 1729 to Manaji Kukaji Talâti at Baroda in the matter of the dispute with the Naosari Bhagariâ priests.³ (c) We find his name as a signatory of an important document, dated *roz* 26, *mah* 3 (year 1104), i.e., 18th January 1735, passed by the laymen of both the quarters of Naosari, known as the large and small quarters (મોટા અને નાના ફાલ્ગી). He is the 8th signatory. The document was addressed by the laymen to the Bhagariâ priests, settling some terms of dispute between the Bhagariâ priests⁴ and the Minocher Homji priests, as to their respective

1 *Parsee Prakash*, I, p. 851

2 *Parsee Prakash*, I, p. 852

3 *Parsee Prakash*, I, p. 851

4 *Parsee Prakash*, I, p. 81,

spheres of work.¹ I think that the seventh signatory of this document, Homji Sâgar, is the Râmji Sâgar of the above document and of our above table of geneology, the uncle of the above 8th signatory Behrâm. The name of Homji seems to have been miswritten for Râmji ; otherwise the order of the two names is the same, that of the uncle Râmji preceding that of the nephew Behrâm.

Nasharwan Bhâiji. We find the name of Nasharwan, another son of Bhâiji Sâgar, as a signatory in the above mentioned document of 14th December 1734, referring to a resolution to refuse higher fees to priests.²

Chândji Behrâmji Bhâiji. It seems, that Behrâmji Bhâiji Talâti had also a son named Chândji. We find his name as a signatory ચાંડજી બેર્રામજી બહાઈજી તલાટી in the above document of 14th December 1734, referring to a resolution of the laymen not to pay higher fees to the priests. He died on *roz* 25-2 1148 (A.C. 1779).³ It seems that the following four members of the family have signed the document : Râmji Sâgar, Behrâm Bhâiji (Sâgar), Nasharwan Bhâiji (Sâgar), and Chândji Behrâmji Bhâiji (Talâti).

Mr. Sorabji Muncherjee Desai, the author of the "History of Naosari," in his Introduction to the above "History of the Mehta Family," explains, why the earlier members of the family were at one time known as Talâtis, and then as Mehtas and then as Munshis. He says, that the ancestors of Bhâiji Sâgar and Râmji Sâgar did some Government work in the times

1 *Parsee Prakash*, I, p 31. The document is interesting from another point of view, *viz.*, that when the matter of dispute went before H. H. Gangâji Gâikwâd, he referred the matter to a committee of Hindu gentlemen of position. This committee consisting of all non-Parsees, went over all the papers of both sides and settled the matter. The document in question was based upon the terms of this settlement

2 *Parsee Prakash*, I, p 852

3 Mr. Edalji Mehta gives the *Samvat* year as 1843 (સંવત્ ૧૮૪૩) in Table A. It must be 1835.

of the Mogals. Some members of the family at first did some work of collecting revenue. So they were called Talâtis. Then one of the two brothers worked as Mehtâ and another as Munshi. So, their descendants took up these as their surnames.

We learn the following particulars about Hirji and some of his descendants from the "History of the Mehta Family" (p. 59). In the 18th century, the Gâikwar had some direct correspondence with the Mogul Court at Delhi. That had to be done in Persian. Hirji, being proficient in Persian, the Gâikwad Government engaged his services as a Munshi and gave him a *vatan* in return. Hirji's father and ancestors had their surname as Mehta and we see that Hirji himself writes his name in the colophon in 1138 A.Y. (1769 A.C.) as Mehta. The *vatan*, i.e., the grant of land, etc., given to Hirji grew in value and was latterly added to. It brought him Rs. 1,200 per year. Again, Hirji was given various sums of money by the Gâikwad's Government for help, on occasions of joy and grief in the family as on *Naajots*, marriages, deaths, etc. On Hirji's death, the Munshiship passed to his son Behramji, who is said to have represented His Highness the Gaikwad to receive Sir Jamsetji Jeejeebhoy, the first Baronet, when he visited Naosari for the first time after his knighthood. On Behramji's death, his son Manockji came to the Munshiship. Manockji died in 1872. His brother Sohrabji was appointed Munshi in his place. He acted till 1874 when the post of Munshi was abolished. Manockji's eldest son Merwanji joined H. H. the Gaikwad's Government service in 1858 and occupied various posts in the different towns of the State, till he retired at the age of 61 in 1898, getting a special pension of Rs. 100 for his long faithful services. He died in 1919, aged 84. His grandson, Hirji Dhunjeebhai Munshi, B.A., still serves in the State.

The following are some of the dates of the Family Events :

A.C. 1656. Death of Kavas Behrâm, the grand uncle of Hirji's grandfather Behrâm.

1673. Death of Sâgar Behrâm, Hirji's great great grandfather.

1682. Death of Bām Sâgar, Hirji's great grand uncle.
1687. We find the name Bhâiji Sâgar, the great (8th February.) grandfather of Hirji, as one of the addressees in a document passed by the Bhagariâ priests of Naosari.
1721. Date of document relating to the religious (3rd September) question of putting on the *padân* over a corpse wherein Bhâiji Sâgar is one of the signatories.
1724. Death of Bhâiji Sâgar, the great grandfather of Hirji.
1729. The date of a letter to Manaji Talâti at (15th July.) Baroda, as one of the leaders of the Naosari laymen, signed by Râmji Sâgar, a great grand uncle of Hirji.
1734. Date of a document signed by Râmji (14th December.) Sâgar as a leader, resolving not to pay high fees to priests.
- A.C. 1734. Behrâm Bhâiji, the grandfather of Hirji, his (14th December.) brother Noshervan Bhâiji and his son Chândji also sign the above document. Thus, four members of the family sign the document.
1735. Râmji Sâgar¹ signs, as a leader, a document (18th January.) passed by the laymen of Naosari to the Bhagariâ priests settling some terms of dispute.
1735. Behrâm Bhâiji also signs, as a leader, the above (18th January.) document.
1736. Death of Râmji Sâgar, the great grand uncle of Hirji.
1748. Death of Behrâm, the grandfather of Hirji.

¹ The name seems to have been miswritten as Homji Sâgar. *Parsee Prakash*, I, p. 31.

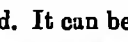
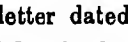
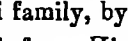
1769. Date of Hirji's first colophon of Darab Pablan's Farziât-nâmeḥ written in the Pochee Street of Naosari.
1770. Date of Hirji's second colophon.
1777. Date of the death of Hirji's father Homji.
1779. Death of Chânda Behrâm Bhâiji.
1816. Death of Hirji.
1858. Death of Hirji's son Behrâmji who was appointed Munshi in place of his father.
1872. Death of Manockji, the grandson of Hirji, who was appointed Munshi on the death of his father.
1874. The Munshiship ceased to exist. For two years after Manockji's death, it was conducted by his (Manockji's) brother Sohrabji.
1919. Death, at the age of 84, of Merwanji, the great grandson of Hirji, who had entered into H. H. the Gaikwar's service in 1858, and who had retired in 1898 on a special appreciative pension.

Mr. Edalji N. Mehta, in the Preface of his "History of the Mehta Family" (p. A) says, (કેટલાંક ઘરોમાં વડીલોને હાથે તૃપ્તપત્રો નોંધીને કાગળીયાં હતાં તે જલ્દઈ રહેવાને બદલે કાગડોઆના હાથમાં વેચાઈ જઈ તેનો સંદંતર નાશ થયેલો કહેવામાં આવે છે), that the MSS. of some Family Notes, written by some earlier members of the Mehta family, had gone into the hands of waste paper dealers and have been destroyed. He and other members of the different branches of the Mehta family will be glad to know, that, at least, this MS. in the hand of their well known ancestor Hirji, who was versed in Persian, has been, by a strange coincidence, safely preserved in the library of a learned priest, Meherjibhai Kutar, who himself is a descendant of the



family of the very same Dastur, Dastur Darab Pahlān, whose work he had copied.

Mr. Sorabji M. Desai, in his Introduction to the above “History of the Mehta Family,” says, that several members of the family were religious-minded. Some members of the family had, in order to save themselves from the terrors of the frequent inroads of the Pindarees in the town of Naosari, gone to Snrat and settled there for good at Rustampora, in the foundation of which the two brothers, Bhāiji Sāgar and Rāmji Sāgar, had a prominent hand, and that they came down from there to Naosari,—a distance of about 22 miles—to worship at the Atash Behram of Naosari on the four Fire *hamkārā* days of every month¹

Again, these members of the Mehta family and others thought it their religious duty to bring for disposal the dead bodies of their dear ones from Surat at Naosari, because they had some religious scruples for the disposal of these bodies in the Tower of Silence at Surat, where there was some ritualistic difference in the observance of some funeral ceremonies, the principal difference being that of not putting on the *padān* on the face of the deceased. So, we can realise the desire of Hirji, a prominent member of the Mehta family, to have with himself a copy, for his guidance, of the Farziāt-nāmeḥ, the book of religious duties. Again, in this connection, one must note that Hirji speaks with great reverence of Darab Pahlān as *Dasturdān Dastur*, i.e., the Dastur of Dasturs.

Hirji gives, in his first colophon, the name of his street. The name, having been written in the Shekasta way without any *nukteh*s, can be variously read. It can be read as  or  or . *Mr. Edalji Mehta, in his letter dated Bulsar, 30th April 1924, informs me, that the Munshi family, by which name the branch of the Mehta family descended from Hirji has come to be known, lives at present in three streets known as પોલી મેહતા, પીળર મેહતા and મરઘા મેહતા. The name of the street, as given by the writer

¹ I remember having gone one day from Naosari to Surat on foot in December 1909, and I realise the difficulties, at the time, of crossing two rivers on the way, one the Purna at Naosari and the other at Sachin.

in Persian, admits of the reading of the first two names, *viz.*, Pochee or Pijar. Of these two, the reading Pochee seems to be more possible. So, I take Pochee as the name of Hirji's street as given by him in his first colophon. Again, I find from table 2 of Mr. Edalji Mehta's "History of the Mehta Family", that the descendants of Homji, the father of Hirji, live, even now, in Pochee street (મહેસર પોચી મેહતાવા, *vide* the heading of the table). So I am inclined to read the name as  or  and take it for the Pochee street.

Hirji's colophons draw one's special attention to the following matters :—

- (1) Firstly, we find, that the MS. is written by a Behdin, *i.e.*, a layman. It is rare to find a Behdin writing a religious manuscript.
- (2) Secondly, we find the writer speaking with very great reverence about the author of the Farziât-nâmeh. He speaks of him very reverently as "Dastur Sahib Meherban Dasturân Dastur, Dastur Darab *bin* Pahlân".
- (3) He gives in full details the date of the writing according to Parsee, Mahomedan and Hindu calendars. Some Parsee writers of MSS. also give the period of the day, the *gâh* when they finish them. Here our scribe also has given the period.

These matters are explained by what we have learnt above of Hirji and his family. The fact of a Behdin writing a religious MS., and that with an expression of great reverence to the author whose work he copies, is explained by the fact of his being a religious-minded person. The fact of his being well-versed in Persian, so as to write in Persian in the running *shakaste* style, with a rather elaborate colophon, giving in full the details of the date of completion, in Persian, Mahomedan and Hindu calendars, is explained by the fact of his being a Munshi or Persian writer in the Gaikwadi Government which had to correspond often with a Mahomedan power.

مناجات ارتضیٰ داراب پهلان

ای همزاد پاک دانا در چه ملگی توانا
 در رخت پاک دامی پدش خدا گواهی
 مسکین و ناتوانم شرم کشی نسام
 ارحام ذات مقهور هستیم روطن دور
 تا چده مه شدیم چده ین مکن عقیبم
 هارا قوی است امید ارحم پاک حاوید
 این خود توان نه شانه لطف همیشه داید
 ای ما هر عیوبی ستار هر عیوبی
 کوی تو حکم ما را هر مشکل و حقا
 آبرقت آمد اکون هرور بدعت افزون
 بفرست رود ایدر وحشور تو بشیدا
 از ورز های پاکان احوال درد نا کان
 داراب این پهلان تن صحت شد چو آن
 درد یکم در تنم هست هر کار مشکلم هست

هستی دخلق پیدا فریاد رس الهی
 حال مرا تو دانی فریاد رس الهی
 ے مار و برگ و نانم فریاد رس الهی
 اریار و خویش منجور فریاد رس الهی
 رح درد منچو صیدم فریاد رس الهی
 کن تو کرم دومید فریاد رس الهی
 ار دندگان چم آید فریاد رس الهی
 دورار شک در عیوبی فریاد رس الهی
 یاری دهم شمارا فریاد رس الهی
 خاطر پریش و مهزون فریاد رس الهی
 آخریم اوست رهبر فریاد رس الهی
 قاره کمی چو خاکان فریاد رس الهی
 در دند گیت ما کن فریاد رس الهی
 کن دور هر چه ظلم هست فریاد رس الهی

فاری مسمم مدرا رحمی کن ای خدا یا
 ار درک ابن د ثانی فریاد رس الهی

وای امید معرفت در دلم هست
 همیشه در بهشتم جایگاه ده
 که باشد او روانم را نگهدار
 که باشد خاص از نورت سرشته
 مرستی از حضور آن مهرنام
 که هستی مهربان در دوسرایم
 که گویند آفرین دادا داراب
 دهین مزدیستان رهنمایا
 سلام من به نور آل او پشت
 دعا دادی تو امید بهشتم
 رحم خود مرا منظور کردی
 ربان گرسه بود را هم برون است
 صد اذیت تو نعمت آفریدی
 پس آنرا در دهمان من بهادی
 رفیص تو بهمن امیدوارم
 فراوان بر دم ارحم بهیاست
 بهندون تا به پیری رندگانی
 نعم و دولت و هم کاهوایی
 بهرید و رزم بخشی تو یاری
 نامیده یکم بخشی تو کرونمان
 به چنود پل نوثی آسیرگارم
 نوثی از عدن رحمت جرم بخشی
 کئی عفو و سلامت دار ایمان
 کئی دور و مرا از خود شناسد
 یکلای دور کن از دین بهتر
 رواه دولت دارین پوئی
 که معنی اوستا اویافت پر نور
 بهندوستان شده دستور نامی
 که در هر علم بود او پاک و روشن

اگرچند خطای در قلم هست
 بگفتی پیش خاتم پاکم ده
 به بهرام ایزد فرمای دادار
 بپذیر قلم و را از جان فرشته
 بهر کاریکه چون او را بخواهم
 اجابت کن دعایم ای خدا
 به پیش خلق دارم ناچنان آب
 سپاست صد هزاران الحمد ادا
 نمودی دین و صدای تو روشت
 بدین به نوحون کردی سرستم
 که از دروند بیدین دور کردی
 سپاس تو هر روزی قرون است
 قو جان دادی و روزی بهر ادا
 رسم صد چیزیک لعمه نو دادی
 بهر یک دانه صد شکرت ایمان
 سپاست را ن سپاست رس سپاست
 بهر در کودکی هم در حرانی
 بفرح نعمت خود بگذرانی
 مخصوص ایمان که در پیری بوداری
 از ان گویم سپاس تو مرا جان
 خدا یا من بخت در دل دارم
 به بخشانم به بخشایم بخشای
 پیشیمانم پیشه نام بشیدمان
 به دن بهر درد و آزاری که باشد
 همه درد و پ و درد گران تر
 نوائی داراب بهان شکر گوئی
 توفی از نسل پیریو سنگ دهنور
 به دستوران و دانا یان گرامی
 از ان مشهور شد داراب بهان

الهی ار طعیل این دعايت
 کند قاری مطالب کن اجابت

رساند بر مرادم در همه کار
که سار و طاعم شاد و خور و ناک
ر رنج و درد و غم تو و اربانی^۲
دبی از یارکشی کن از جمعی
دل و در راه یاده پاک و نور
سر بل پندش تو خوشی چهر گردان
مرا در دوستی بهتر شمارد
شود هم دور دارد دورخ تار
قر دورم از کسی و گاهی دار
دام را از خرد برور حور^۳ کن
که بر دشمن طغر یانم بهر کار
برآرد اور دشمنهای من بدود
به شوق و خرمی آرازی ده
تو عمرم کن ریاده کامکاری
رعلم خود بلقده آواره گردان
که قادر دو جهان یانم یساری
بداری بیشک و به شبهم هراسان
دل و از خیر پر نور گردان
که آستاند ایندم باشد نگهدار
اران یاری مرا به کار باشد

لطیف حور تو بر من یخ گردان
بدل بر از خرد دمی تو ندیاد
یقین بیشک ردل دین را ندانم
هم خوام که ده باخوش توانم
گروندام ده جا که به آرام
دبی چرخ آب صافی نا کوئی
و هم ایند دبی یادی و چستی
که باشد بر سر پل نگهبان
که از پل بگذرم نا آروئی
که در هر دو جهان شادی نمایم
و بقصدی که دارد یکطرف به
بنا و یار و راه بر کن بهرسان
رهائی ده تمام ای پاک ایزدان

تو حلیه کن مشکلم از ماه بختار
به نیرایزد و نیرائی تو از پای
رورق و عمر لایتم دانی
رگوش ایند مرا بهمت بلندی
و بهر ایندم عمر را کدم دور
و بهر ایند دل پرور گردان
که خاص و عام در دل دوست دارند
سروش ایند روان من نگهدار
و روشن ایند در روستی دار
و بروردین روان را و رجه کن
تو بهرام ایندم را کن نگهدار
مرا در چه حورم اودید رود
و رام ایند دل را شادی ده
دل حلقان من در دوست داری
و ناداینده دام را تار گردان
و دیدیدم مدشده پاک داری
و دین ایند بدین عزیزستان
و از ایند دلایم دور گردان
و لطف خود و نیرائی تو دار
و بر دل با فروهر دار باشد

و آسمان ایندم این چرخ گردان
نعم را کن نگهبان روز جماد
و بهر ایند دست خوارم
و کلام زندنا تو شد حرام
و من در بهرمان گردان انعام
و برور ایند نعم را آبرو
و فرزندان و هم از تهرستی
و دهمان چون روانم شاد و دندان
که پیش پل چنین داری نکوئی
به آخر کن روا یک مدعا یم
و دراب این بالی تو شرف ده
خدا یا نامی اش شادان
و شیطان و اریس بهر همت دیوان

1 *Hall*, dissolving 2 *Ita-mukadan to nira* 3 *Yankush*, His power
(*Faraki*) 4 *Nar*, Fire, hell, 5 *Parh*, joyful 6 *Khurra*, Light.

د په شادي وغم ار دل ردايد²
 كه تا موم بيايم بهيم رفهر
 بعضی خود بكن مرون⁴ مارا
 كه لذات جهان ناشد نصييم
 ران را كن شيريني اذيغم⁶
 دل بيكي وراي در كنش كن
 دلم در راه تو داري پرار نور
 بهم ديو و درج با دست بسته
 رساي بر ران من تيتي
 روان ماري را بر رانم
 نان پاداش درجنت رسانم
 دران وقتم سلامت داريمان¹⁰
 كه آسان تر رود حاتم رقالب¹¹
 كه ناشد او روانم را نگهدار
 وچود پل نمايد جاي و رانم
 خدايا راواين روريكه رادم
 كلي نو روري داراب پهان
 نمينو در گرومان ده كوئي
 دلم داري هميشه شاد و حندان
 مراد و حواشم حاصل كن امور
 دل صاف و بيت پاک و بهي زن
 بيايم من هميشه راست گفتار
 رشاپان دور ماري ظلم و رحمت
 سپاس و شكر بزدان را كندشي
 كه شيريني و چربي يانم رمرداد
 حورش هـاي ليكو نوي خوشم داد
 كه درد ين ار بهم كره يعين نه
 كه اوريج و بلايم را كند پنخش¹⁴
 مراد من بزودي نو ادا كن
 كه تادر رور پيري دارم اميد

بغيروري و بصرت¹ ره نمايد
 راعيتها خدايا ده نو گنجي
 رناكس كس مكن مهون مارا³
 چنان مشغوليم ده اـه گریمه
 به پيش خلق گردابي عزيزم
 بهم كردار و كارم دريزش⁷ كن
 نعم از راه اهریمن كنم دور
 كنااميدو رمن نانا شكسته
 به بدم رخت خود را من رگيتي
 درين گيتي چوناشد نزع⁸ حاتم
 اشم را هم پلت را چون نخواستم
 چو رمن راه دم بدهد ديوان
 مكن رمن شياطين را نو غالب
 مروش آدجا كنم ياور پديدار
 سه رور و شب رند دارد نگاهم
 هميدون تا به پيري ده مرادم
 خداونداهشت و جاي روشن
 ديگيتي در بدارم آبروي
 نه يمن¹² سي و سه اشاسپندان
 نوای هر مزد شاد و بهترين رور
 هوش و عقل و خرد يانم رهمن
 هم ارادي بهشتم كره نديار
 ز شهر يور يانم مال و نعمت
 زاسفهارم دوده¹³ مدشني
 مـ و سالم خچسته كن ر حور داد
 امركي و برومدي ر مر داد
 ر دپادار يقين درد ين بهي ده
 ر آدر ايزدم عقل و خرد بخش
 ز آنان ايزدم روا كن
 منور كن دو چشم من رخورشيد

1 *Nusrat*, help 2 *Zidāyad* from *Zidāyidan*, to cleanse 3. *ie* Do not place me under the obligation (*namnān*) of a worthless person *na-kas* 4. *Muham*, pledge. 5. *ie* O my generous Lord 6 *Laziz*, sweet 7. *Yazash*, prayer 8 *Naz*, the last breath 9 *Ashem*. *ie* the Ashem Vohū Prayer. 10 *Amān*, faith. 11 *Qalab*, body. 12 *Fam* good fortune 13 *Pahl Bonidak* complete The word should be بده 14 'Trodden Perhaps, it may be *Chahsh* painless. *Chahsh* is a "swelling giving no pain".

مناجات از تصنیف داراب پهلان

که پیش تو روا نبود نصروای¹
 همی خواهم نه پیدست سر بلندای
 توئی عادل که ملکست بر روال⁴ است
 توئی دارنده نالا و پستی
 توئی خلاق سر جملم جهان را
 همسکینان دهنده برگ و ساری⁷
 حدائی را خداوندان خداوند
 هم از اطف تو دارند امید
 توئی پیدا کن حوال⁹ و آدم
 هم گویند دستوران دانا
 توئی آخر که اروسه آخری نیست
 رمرجودات بیمدل و اموی¹³
 خوشی و خورشی در رندگانی
 دشمن جانمن اندر امان دار
 رمن حسود دار امشاسپندان
 تو دورم از کثیری و کاستی دار
 من تر مهر دارد مهر داور
 در دین نهی بر من کشاید
 دهد از عیش و عشرت مایم⁸ سرد
 که شد از باکی و نورت سوشتم
 که بهرام ایزدم باشد نگهبان

خدایا کن دعا بم را قبولی
 ولع از راه مجز و مستعدی²
 توئی قادر که دانت⁵ پرکمال است
 توئی سازنده⁶ موجود هستی
 توئی رازق⁸ مرگ جانور را
 توئی بیچاره و عاجز نواری
 توئی بیمدل و عفا و مابده⁸
 توئی خرد نور بخش ماه و خورشید
 توئی دانائے هر اسرار عالم
 سی سیان¹⁰ در دین نهی را
 توئی اول که اروسه اول نیست
 توئی ایزدان که ندیچون¹¹ و چگون¹²
 برین بنده مراد و کارایی
 نه بخش ای پاک دادار جهاندار
 دلم داری بهمنه شاد و خندان
 بکار گرفته و هم راستی دار
 کندی بهرام ایزدرا تو یاور
 که هر جا مشکلم آسان نماید
 عدو¹⁴ را رپر ساز و دوست حسود
 چو در دل من مدهم این فرشته
 بهی خواهم رتو اے پاک ایزدان

1. *Fozūlī*, a proud man, an uncontented fellow 2. *Mustmandī*, poverty.
 3. *Zāt*, soul, essence, person, 4. *Bi-avāl* without decline. 5. *Sarandeh-i*
manūvil husnī, Creator of present existence 6. *Liāq*, Provider 7. *Lang v sār*,
 Provisions and furniture 8. *Mīnand*, Like, resembling The preceding *bi* is
 to be taken with this word also, meaning without a like, i.e., watchless
 9. *Hawvā*, Eve 10. *Sī sūdu*, The Thirty-threes, i.e. 33 *Yazatas*
 11. *Bi-chun*, Incomparable 12. *Chezūn*, of what kind or nature The particle
bi is to be taken with this word also and then, with it, the meaning is "One
 not to be enquired into about his nature, i.e., incomparable 13. *Namūn*, for
namūn, sample. Hence with the preceding *bi*, without an equal Taking
 the word to be *namūn*, guide one not requiring a guide 14. *‘Adū*, enemy.

ERRATA.

<i>page.</i>	<i>line.</i>	<i>for.</i>	<i>read.</i>
5	last but 4	درین	دران
17	last but 10	نیابده	بیابده
13	1	چه	چو
21	last but 15	رفینش	رفلش
22	last	آگر	اگر
25	3	عزیزی	عزیزی
26	last but 9	بهر	بر
28	11	نا نیکهت	نا نیکهت
31	8	نکیکی	نیککی
35	last but 11	روء آب	روء آب
36	last but 3	پندارم	پندایم
37	19	[omit : cf. last but 2.]	
38	last but 1	سرد سنه	سره سنه
40	3	نکو	بکو
40	14	درد را جز	درد را چه
40	16	گر	کر
47	last but 7	پچتم	پچوم
48	8	بمیخ	بمیخ
55	11	میخ	میخ
64	4	بملاق	بملاق

نگهبانی کند بر آفرین لب
 کند جنگ گران از هر کناره
 برو نارن لعنت را بفارد
 که خشم و کینه و هرگونه پندار
 دهد رنج و غم بسد بخلقان
 بگوشد در ندی کردن بهر کار
 بنده و یار و رانرکن بهر مان
 رهایی ده توام ای ناک یزدان
 ولی آمید عفو در دلم هست
 بیدو در بهشتم جایگاه ده
 که باشد او بگیتی ام نگهدار
 که هست او خاص از نور سرشته
 بداید از دلم اندوه و عسرت
 فرصتی از حضور آن بهر نام
 که هستی بهر نام در دو سوایم
 که گویند آفرین دادا بداراب

رسد سه بار در گیتی بهر شب
 بهیسم دیو شب را بهت ناره
 سر او را از بدی کردن ندارد
 سپرده اهریمن تا بهیسم اندکار
 پدید آرد همی در نفس انسان
 کند یاری بسی او نگهبان
 خدایا ناهن این امشامندان
 رهبران و اریس هر بهت دیوان
 اگر چندین خطای در نام هست
 بگیتی پیش خاتم بایگه ده
 نه بهرام ایودت فرماید دادار
 پذیرفتم و را از حان فرشته
 دهد یاری بهیوری و بصرت
 بهر کاری که چون او را بخوانم
 اجابت کن دعایم ای خدایم
 نه بیش خلق دارم تا چنان آب

چو عصیان کرد در دوزخ سپارد
 بود از فعل اندر دیو بد خوری
 بدید نزد هر درویش بدیدین
 کشد اندر تم دوزخ نکونسار
 که آرد رحم در دلهای شاهان
 رعادل شاه باشد حرم و شاد
 عدویش را بهان سارد تم گل
 نگهدار است مر هر گوهرین را
 ریمش رورے خلقانست بیکو
 که سوری ظلم شاهان را دوانست
 رساول دیو این هر سه شباری
 عمل آنست دانی ای نیکورا
 ناندیشم برای و ویو سارده
 سخن گوید نچری و خوش آوار
 رفعل پر منشدی اش دهه نور
 رسد ماسر کند آرا دران عم
 که تا گردد رها از خستگیا
 ر راه ناسپاسی وا رها نه
 پش رنج آید و گردد پیشمان
 که تا گردد پیشمان آن بیکورا
 بدل نعم تکبر را نگارد
 کند مایل بسوی گین و هم ریو
 بدید آرد بدل اندر ضروری
 پر از عم او تشید با ارادل
 بسر هم در پدر مهر برادر
 چه بدد در خداوند این بکن یاد
 سراسر گویمت از روی این دین
 که هر شیرین و چربی را پدیدار
 چه در اشیای الوان و طعمات
 شوند اندر بهشت وبا کرو زمان
 همیشه بی خورشن باز کردن
 که باشند آن روانها سیر و دل شاد
 که می آرد مردم فتنه نو
 لذت و خرمی اعزا و دل کش
 دل مردم کند از عم مشوش
 پایندی میدد این زشت کردار
 جهانرا از بلاها و نگهبان

خلایق را بعصیان اندر آرد
 برانسانیکم باشد اودژم روی
 که اندر دیو پیش پل بختین
 نماید تنگ پل را هر گنه کار
 ر شهرور مدام این کارها دان
 که تا کوشده اندر عمل و هم داد
 نگهدارند سلطان عادل
 نگان و کوه و صمیمین و رین را
 شفاعت خواه درویشان میدو
 چو رساول دیو را هم کار آنست
 چو طراری و دزدی را بهداری
 چو اسفندارمده آسما سفندرا
 که مردم کار با تدبیر سازند
 دل خلق از تکبر زو شود نار
 تکبر از دل مردم کده دور
 ر هر رنج و نای کان مردم
 دهه ران رنج و عمها دل خوشیا
 سپاس و شکر یزدانرا کداند
 اگر شخصی چو کوفه کرد از جان
 که اسفندارمده نکذارد اورا
 دگر نایبکمت این کار دارد
 رسد آفات با مردم ازان دیو
 بیزدان با سپاسی با صبروی
 که پند مردمان نپذیرد از دل
 کده بیطاعتی و شاه و مادر
 چه رن در شوهر و شاگرد و استاد
 ر نایبکمت آید فعل جدیدین
 بود خرداد و مرداد اندرین کار
 کند ایشان در آب و هم بجا ذات
 که چون ارواح پاکان و اشویان
 طلب نبود مرایشانرا بخوردن
 چنین مرد است از خرداد و مرداد
 ر تاریخ دیو و رازخ دیو بشو
 ز چیزی کان بود پاکیزه و خوش
 بسارند آبخوشی رازشت و ناخوش
 که در دوزخ بدوید گنه کار
 سروش پاک را این کار میدان

که تا باشد خلاصی آن جهانرا
 بهر کاری بود خود نیکی الدور
 روانش و راه از دیو بد خو
 شوند اروی بدلشادان و خندان
 از اول گاو و آدم شد پویا
 همانکه جان گاو ار تن بر آید
 نموده تا بس سال ار ره داد
 بعقبی در بس آرام دیده
 باهریمن نگفت ای شوخ پرنگ
 جوی راحت بعیدار درد ورنجی
 دلم را ذوق و شادی میدهم من
 بدل و نرس و هم خواری نباشد
 که چون رنشت اسفغان اشوب
 کند بیرون پریشان و فریوان
 ندارد خلق در رمشی اقامت
 بوی نادر و سوز و وای و یا
 شنید اندر دلش شد درد پیدا
 اکومن اول و اندر پس آن
 دگر تاریخ و هم راریخ و پیشم
 عیان سارم نه پیشت و نیکی زان
 انا اردی بهشت اندر تبارد
 بود نایبکته ضد سفندان
 چو زارخ را ندانی ضد مرداد
 که در دلهای مردم افکند غم
 که ساردر دور کین و جنگ رانسان
 دهد بر خلق عالم خوشی هلاوت
 نرا راهت می آرد هم اروم
 که باشد آشفته اندر میانشان
 زگار کوفه انسان باز دارد
 نپردازند گیم را ر صیم
 بماند وز دین گردید مچور
 زفرمان خرد بیرون دو اند
 شود باشد رفعل این گنه کار
 دهنده خرمی اندر بهشت است
 مزاید رین فرشته نو میداد
 ازو بایند راحتها بیکویان
 که مردم را رساند غم بگپهان

بدین گیتی زن و زرد روالرا
 نه پریدد ز عصیان و ره سور
 که باشد بیکبخت دو جهان او
 که تا اورمرد و هم امشا سفندان
 که چون دادار گیتی کرد پیدا
 بگیتی چونکه اهریمن در آید
 که بعد آن کیومرث اشوراد
 ارین گیتی هوا ناکام دیده
 چورین دنیا برفتن کرد آنک
 درین گیتی لغاتم یافت کذبی
 بدان گیتی روشن مبدوم من
 که آنجا رنج و دشواری نباشد
 تو آید بگیتی زور بدتر
 نباید دیو و جادو را ر گپهان
 که باشد تازه دیش تا قیامت
 بدهی کردن نقابی زان بدیدا
 چو اهریمن گجسته این سخن را
 بگیتی کرد پیدا هفت دیوان
 صدیکر ساول و نایبکته هم
 به ستاره با امشاسفندان
 اکومن ضدی بهمن سارد
 چو ساول ضد شهرور پدیدار
 چو زارخ را ندانی ضد خوداد
 صروش باک را ضد دان تو پیشم
 تو کار بهمن بهتر میداد
 نماید جنگ هم کین و عداوت
 فزاید اوحیا و عدل و هم فهم
 میان مردمان کوشد بدیدان
 اکومن بر گناهای ناز دارد
 که یک با دیگری ورزید کینه
 دران کوشد که مردم ز آشفته دور
 بآن حدیکه قتل و خون کند
 که هر زشته که از مردم پدیدار
 تو بشدوکار کز اردی بهشت است
 که هر شادی که در دلهای انسان
 ره پندار کشاید بر اشویان
 ز تو کا دیواندر آهنگان دان

قیاس او بدیگر چیز بسته
 که در وی بیست و دو کرده نهادست
 ز کار ریشخه اهریمنان را
 که شرح چرم اورا و انکردم
 چه در جمله پلیدیهای مکتوم
 دل شیطان اران پردخت باشد
 شیاطین را اران ویدا نموده
 چو نیاری معجز نیکی انجام
 بحوائه دیوها داشتند پر عم
 بیابد پایگاهی تا نالای
 لعنت میشود ابلیس ملعون
 شود همواره دل گمراه و خسته
 بعون ایرد دارای ایام
 بدو روح باد فرزندانش درنده
 تمامی فکر و اندیشه نموده
 تمامی مایه دین حدارا
 که راه حق اران سپرده بودند
 نآب زر بچرم گاوها در
 که ماند ایمان از دیوان ابیوة
 نمود این نیک ار گیهایش معدوم
 درین مه چیز اورا نس عمل بود
 دگر جمله نآتش در فکند
 تمامی واجه و دیداد دیدند
 رجمله نیکها این یک نشان ماند
 دل خاتمان بدان بی مسک بودی
 که دیدهاران ارو باشند خرمند
 برور و شب مر اورا خواستارند
 فتادند اندر دست پردون
 بوقت بد بهی بپنجاره گشتند
 سوری کین و منم هستند جالب
 که دیدد اهل دین را رود شاداب

چه در معرفت حدها نبسته
 بیستم نیک نامش و دیداد است
 که در پرچور کردن مردمان را
 رکودار بدی باشد صچرم
 رجمله خیروپاکی کرد معلوم
 بدان بیست و یکم یادوخت باشد
 درو می کرده هم بیدا نموده
 درو ند کیفیات جملگی دام
 که هرگز این کتاب و یشت ناهم
 که آنکی خاص برد ایرد ناک
 رجرم خرد شود او پاک و دروین
 گنا میدو ر آوارش شکسته
 که نیک بیست و یکم کردم ناتمام
 بدوران ند ارجاسپ دروین
 هم دستور و موند ها که بودند
 هم بر کوه بلخ آن نیکهارا
 که زرنشت از حضور آورده بودند
 نویسنده فرستد بود رین در
 نهادند آن تمامی بر سر کوه
 که بعد از مردن اسکندر روم
 چه از طب و نجوم و هم رمل بود
 بیونانی ربان نقلش نموده
 چو دستوران دین ناهم نشدند
 که آن هم نوربان موندان ماند
 چه خوش بودی که جمله نیک بودی
 خدایا رود نرسنه همایند
 خلایق ران شهی امیدوارند
 که بهدینان درین دوران وارون
 رنوب و خوار عاجروار گشتند
 که دروین شیاطین اند غالب
 الاهی کن روا امید داراب

حوال هفت امشاسعدان ناهت دیوان که صد ایشان باشد

نگویم وصف هفت امشاسعدان
 چون بخوانند نیک ار بد ندانند
 نمرموده نجا آرند بی کین
 چو در درخ روان خود سپارند

دگر از امر و لطف پاک یردان
 که تا مردم ندین دل را دوانند
 برانچه ایرد تعالی در ره دین
 که فردا خود پشیمانی تبارند

فرستاد است یزدان جهاندار
 بعلم آنکه بس محتاج انسان
 که حرص نام در اعمال نیکو
 شونده ناپل دنیا پیرو و بار
 چه علمارا بلفظ نیک خواندن
 نموده یاد در احوال رزشت
 در آنچه حاصله ناری تعالی است
 چه در قول دروغ خلاق عالم
 بر آنچه در براین پدید
 که ناده سال نژد پاک یکتا
 ده و چهارم نیک نامش چرشت است
 که در دالسن تمامی آدم
 که نام من بود در رحم مادر
 شود بعضی پدیدر شاه بعضی
 چو نیک پانزیم نامش نعل نیست
 نمدح خلق آن ناری تعالی
 چه وصف شکر نعمایش نبشته
 که هرکس کوسپاس نعمت افرون
 دیاند بار ناوایی که رفته است
 و این خاصیت مذکور ناحق پاک
 بیارم خوان نو نیک شانزدهم را
 که در احکام مال و خنهارا
 خلاصی یافتن از دورج ناز
 رجمله کیفیات ره گذریان
 چو هفدهم یک اسپارم چنانست
 فرستاده فرو ایزد تعالی
 بتفضیل کتاب اهل دینان
 در سنخ چو ندانند پس عقوبت
 که تا در آخرت شادان نخوانند
 چه در احکام میراثی که رانند
 حدود پاک ایمان نند معصل
 دیگر وقت ولادت چون نوان کرد
 دوا سر و جد نوسک پندجه هم خوان
 که نند در دادن انسان و حیوان
 چه از دزدی و ترس و ربهیا
 نهم ناده که اسکارم بنام است
 چه تزیین خوشی و احکام جشن

بجزد مردمان پاک دیندار
 بدان شی باشد در روی گپهان
 بهیکر دند از احوال نیکو
 وریشان فایده گیرند بسیار
 بصدر و مجلس عزت نشانند
 که او بیخ شیاطین از زمین شست
 نبشته نند بر آنچه ریزد نالاست
 چه در نیکویی احوال آدم
 پدید آمده عیان ران مرد رهبر
 بهفت آوار خوانده نیک و ستا
 که کرده نیست و دودروست نیست است
 که پندار کرد خلقانرا در اشکم
 که بعد از وی پدید آید درین دهر
 بود بعضی رهیت دان نور مرئی
 تو هفده کرده خرابی گزشت
 چه توصیف ملایک ریز و نالا
 رانرا از نوبی وی سرشته
 کند در آخرت او جایی مامون
 رسک هر ملک در وی نبشته است
 که یاند مرورا کو دارد ادراک
 درو خهسین و اربع کرده پندار
 بر آنچه شه حلال از حق تعالی
 یزدان ندگی کردن بهوار
 بر آنچه اندر منشن و دات انسان
 که شصت و چار کرده در عیانست
 بمعصوب رانشت نیکو را
 دیگر آرمایش هم اهل دوران
 نبرمایند درد دنیا صعوبت
 حلال و یا حرام از دل ندانند
 چه در تدبیر مولودی که دالند
 نبشته نند در وی بود معصل
 شرایطهای طفل و کودک خورد
 که شصت و پنج کرده باشد این دان
 چه از انواع وحش و چار پایان
 چه آوردن بزندان دینیا
 درو پنجاه و دو کرده تمام است
 حکومت قضا و نام حسن

وز آنچه مردمان دانند دانش
 خدایا عقل ده خواننده‌اش را
 دروغ و دردی اندر براماست
 که هست ایدشمت کرده بس کپی‌ره
 که بیش از پانزده کرده نه معلوم
 بیشتر است تا معنی درین فصل
 دگر دانی ر علم اکتسابی
 شود عالم ازان هم پاک و بی بیم
 نه نیکی آورد از هر درشتی
 که این عالم است قدر یک دارد
 دروغ گویند چون یانده نیت
 کتاب شصت کرده تا تمام است
 رده کرده فزونی‌تر بیست مفهوم
 که در دس رانشت او پند بود
 رسوم دین ررشتی برانند
 ره دین بهی را هم روان کرد
 که بپذیرد مراین را هر که رشت است
 بدو درشش و جر کردست بنیاد
 که اندر دین ررشت آرد ایمان
 نامرو بهی او کرده معدود
 دگر در راست و قول و فرمان
 بهشت دست از کار بدیا
 بود بیم عقوبت تا گم کار
 حقایق چه که بد کشف دقایق
 درخت آراسته کردن چو خرما
 ر رنج و قوت مردم بهر جا
 ردین دستوروار راه حقیقت
 درو ثبت است مناش بی شماران
 مراتب چار کرده نه دران هم
 هم ارضایت و هم علمای نادین
 نگم می داشتن شهر و ولایت
 عمارت کردن شهر از ره بهوش
 دگر پیشم‌زان با نصارت
 ندادن هم بدین ناشند بیشک
 کدد چون کسی یقین آورده مردم
 بچیت یانده از پوشاک فاخر
 کتاب شصت کرده بود منه است

صفات اختیار و کیفیاتش
 و ران سودی بود داننده‌اش را
 دگر از جرم خلقتان و رخیات
 دهم را نام دانی کشکبیره
 که بعد از نکبت اسکندر روم
 که دانائی عقل و طبع بی مثل
 که یعنی عقل مادر زاد یانی
 کزان دانش بیامورند و تعلیم
 که هرچیزیک مردم را ررشتی
 دگر هم از پلیدی پاکي آرد
 دگر نزدیک شاه و هم رعیت
 دهم یک نسک را و شناسپ نام است
 که بعد از نکبت اسکندر روم
 قبول شاهی گشتاسپ شه بود
 که در دین داشتن بود او بخواندن
 گرفته پیش در گیتی و بهان مرد
 دهم دو نسک را هم نام حشت است
 کتاب بیست و دو کرده فرستاد
 یکی در معرفات انزیدی دان
 چو هرگاری که در دین نفروود
 دویم و جراسست در طامعات شاهان
 نفروود است هم ریشان نهی با
 میوم و جراسست وعده تا نیکوکار
 ردوزخ رستن اندروی حقایق
 چهارم و جر در تعمیر دنیا
 رراعت کردن و مانند اینها
 ر رور چار پانان شریعت
 فرمان بردن بر پوزگاران
 که پنجم و جر در مقدار مردم
 که عزت داشتن شه را نخستین
 دویم پایه بدانی بی شکایت
 میوم پایه دناهی و استویش
 چهارم مرتبت اهل تجارت
 بدستوران و هم شاهان رده یک
 نیایش تا ز حیرانی که گفتم
 که پاداش بزرگش هست آخر
 که نسک سیزده هم نامش سفند است

چه اندر چار پای و سرخ و سرده
در آب و ارور و هم نار و حیوان
چه راز پل درو مرقوم دیده
که حشرو نشر خلقان رود تیواست
رنیگان و بدان بوسنگ اعمال
که بی و پنج صورت کرد قادر
چه در بذات چرخ و هم ذواقب
که این سعادت است و آن عسی است در پی
هر آنچه از عالم علویست بیشک
که بوقال نام او عیان کرد
مر آنرا نام کرده قوامیها
کتاب بیست و دو کرده بدان
را مرو بهی با کرده درو یاد
چه کون سازند تا نبود ملاشی
که تعصبات نبشته هر چه نام است
کدامین مردم آوردن درینکار
که چندین مؤد در دین است هموار
مقدار خودی دادن روانا
به بذات و نگه دار و نه اعمال
باید دادن او را اندرینکار
ذواب آن بچوید هر جوان پیر
دل شک دور دارد هم یقین بین
دهد خود بیزجامه ارره داد
بخت ره کشایدش اشیان
دارائی و خویشتن داده ناید
که پنجه کرده است آن را نوداسی
که بیش از سیزده کرده ندیدند
دگر فرمان برای قضات و سرور
دگر گاو و وحشی چرنده
طیور اورمزدی نورمندست
که لعنت باد بر آورد شکسته
گرامی کرد امثالی نو آیین
که تا شصت کرده او بهت چیده
ده و دو کرده جمع آمده بر در
تقصص کردن اعمال ایشان
شاهی شاه را باشد حقیقت
بهر قومی که کاری نایدش راند

هر آنچه حق تعالی یاد کرده
چه اقدر آسمان و هم زمین دان
بهین مانند هر چه آفریده
قیامت را که یعنی رستخیز است
وقت رستخیز آن و راحوال
ششم نسک است فاعش دان توانار
فرستاد است در عالم کواکب
ر و صف کوکب افلاک دروی
رتیب علوم و فعل هر یک
عرب این را بلطف خود بیان کرد
که در علم نجومش پارسی خوان
چوپاچم نام بهتم نسک خوان
خدای پاک در گیتی فرستاد
چه اندر چهار پا او را خلالش
که باشد این حلال و یا حرام است
کدامین یشت ناید در گنبار
کس کو جبه گیرد در گنبار
بدستوران و پیرد بهم ردا
کسانرا که در دین بیشک است حال
کسانرا که او خواند گنبار
هر آنکس را که باشد دانش و ویر
کند جاد نکوئی تا مردم دین
مستحقان دهاند هم اشوداد
بدان تا عاقبت یابد کرومان
که هر جامه اشودادی نماید
رشتنای تو بهتم نسک خوان
که چون بعد از سکندر بار جفتند
بدین در امر شاه بهت کشور
گرامی کردن و سرخ پرند
دگر در ماهی آنچه اورمزدست
مگر دام گنایند گجسته
دگر دریا و کوه و ارض و چین
برش خوانی بهم نسک گزیده
که چون جستهش از بعد سکندر
در اخبار قضا و هم ملوکان
که رامی را چگونه تا رعیت
بقاصی هم قضا آنکه بدین مانده

که وسقا خواندن برط نواز بهست
شیاطین ران همه ناشاد باشند
که خلق او را پرده بود مسدود
دستی زد آنچنان تا او شده باز
بکار و بار گیتی گشت پویا
کندهش نیست ناپیدا و ویدا
بخواهد تا شود او نیست نا آرز
خوش آوازی مکان خرمی است
نا آواز خوش و الحان نغوازی
میانی در کرو زمان جلا و مقصود

خدا بر آنکسی خشدود و راضیست
کزان خواندن فرشته شاد باشند
که چون آدم نگینی ساخت موجود
مروش ایزد، بخلق او خوش آوار
وزان کردار آدم گشت گویا
که چون روز قیامت اهریمن را
مروش پاک نه پیش او خوش آوار
خوش آواری نشان بیعی است
تو ای داراب هر چندان نغوان
که یزدان از تو گردد شاد و خشدود

رویدان نیست و یک نسک

نشرح و اسم او در نظم آور
ربانرا از کلامش دوق باشد
می و سه صورت است آنرا بدانی
که یعنی می و سه کرده بچویند
در و اظهار کرد از صنعت خویش
دران نسک آوریده پاک یزدان
که تا خواند از بر مرد دانا
یک این نسک است بود مثل و همتا
طرب دزدل فرایه او بهر اس
که آنرا نیست و دو کرده نغوائ
نه اعمال نیکویی خلق هر جا
نه خویشان صلح دادن با نوازش
که دو بر نیست کرده باشد این دان
چه در ایمان و هم پریش کاری
کند شک دور وجد ناشد هم ارکین
که نبود در جهان مثلش خدیجه
که شد پیش از زناشت نیکو خو
چنین باشد همیشه تا قیامت
نوشته اندرین عشرین و یک کرد
دگر در طاعت و پریش کاری
بر انسان و خلاق چه و چده
بدار آخرت نزدیک رفتن
می و دو کرد آنرا این نسک دانه
چه در ذکر بدی خلق صم پای
چه اندر عالم سفلی و علی

کدون اربیت نایک نسک ایدر
بنظم از نثر خواندن شوق باشد
مستودیش اول نسک خوانی
که صورت را بمعنی کرده گویند
فرستاده خدا از جمله پیش
صفت خویش و هم امشاهندان
بمردم کرد فرض این نسک وسقا
ز جمله نیست و یک نسک وسقا
مراین را نیک برخواند و وحشی
دویم نام مستود کرا بدانی
فرستاده نگینی حق تعالی
چه در جلد نیکو و هم نمازش
تو و پشت مانقرا را نسک سیوم خوان
فرستاده فرو سبحان ناری
چه در بیت در آوردن چه در دین
چه اوصاف رراتشت حمیده
رنیکویی خلق و کار نیکو
دگر این قصه ها و این علامت
چهارم نام بخ دان ایجوان مرد
که تقصیرات دین و شرح ناری
بر آنچه کرد واجب یک خداوند
ره دیور درج بر خود نه سخن
تو پنجم ده و دو بهامت خوائ
فرستاده فرو آن ایزد پاک
چه اندر عالم علوی حقیقت

یزش کردن امشاسفندان
 بزودے نور رسد از روستا احسان
 ببايد خواند اول پشت اهور
 بجاي نه نبشت آن نیز دانی
 نه پیوند و وصلت یارده خوان
 چه در راه خلاف و گلد در آیند
 ده و دوخوان تو اهور اندران راه
 ده و دو اهور آنجا رود خوانند
 را اهور میزده آنجا سرایند

دگر بهشت از برای یشت بردان
 کزان یزدان و هم امشاسفندان
 نه پشت گاه پنجمی و فروهر
 بوقت حجت زن ده نحرانی
 زنان بکورا هم یارده خوان
 دگر برکوه بر پل چون بر آیند
 بتم خانه فرود آیند آنگاه
 بهنگامی که ره گم کرده دانند
 بدرواره شهرے چون در آیند

حقیقت اهور و هر چیز که از رکعت اهور آفریده شد

که بر جان کجسته نیشتر بهشت
 که از فهمیدش دلها شود صوم
 که باشد گفتنی دل را دایمی
 بهر سید از خدای نعمت و هم فوق
 مرا راز نهایی تو فرا گو
 بگیتی و میدوی خزه پای
 زمین و گوسفند و هم اشوب
 که مخلوق است در بالا و پستی
 کزان شیطان و دیوان بسته تو
 نه پیغمبر راتشت ستمان
 پس آنکه باب خلقت کرده ام ناز
 کلامش مایه فرومهی بهشت
 خلاق تا نتواندش ای مسک
 که را کرده است در معیش یدش
 نباید کرد آن وصفا فراموش
 که گوید مرد ما را پند بسیار
 نه اش افرو و نی هم کاست خواند
 کورنمان بلند او را دهم حا
 اران خواننده من خشنود مام
 چنان باشد که آرارد هم چیز
 کند یک بهره نادان بیوش
 چهارم بهره و پنجم بدینسان
 روانی را رجعت دور ماتم
 بداند هر کس کورا یقین است
 لب خود را ز اهور نوش داری
 نآواز خوشی و الحان سرانی

چو اهور را مراتب بیشتر بهشت
 چو وصفی در یزشن بهشت مرقوم
 نگویم شرح و معنی قلیلی
 راتشت ستمان از سر شوق
 که ای سارده گیتی و میدو
 توئی دانا و بینا و اشو پاک
 که پیش از آسمان آب و آردور
 راتش هم دگر اجمال گیتی
 کدامی چیز پیدا کرده تو
 جوابش داد خلاق جهانیان
 که اهور بر زبان راندم ر آغاز
 که اهور پایله دین بهی بهشت
 را اهور کرد پیدا بهشت و یک مسک
 و راز دین نه باشد نصیحتش
 بران وصفا که از ترک کرد نا بهوش
 پیغمبر را چنین فرمود دادار
 او ستارا درست و راست خوانند
 اگر خواند درست و راست وصفا
 ازو خشنود گردد جمله دادم
 اگر خواند خطا و هم غلط نیز
 اگر از یاد خود وصفا فراموش
 سومین بهره و هم بهمه اش زان
 مدم یزدان که برتر راز دادم
 بآن حدی که بهمانی زمین است
 تو ای بهدین بوعظم گوشه داری
 کلام زنده چون خواندن نمائی

کنند دگرش کس کو پیشیار است
براه خاص آرد بدرگان را
قیامت را کننده اوست آخر
بعون ایزد خلاق اکرم
گم و بیگانه ورد خویش داری

دگر نام خدا هم بوحنا را است
دهد صافی قلوب مردمان را
ز نام فرشگر معنی است ظاهر
تمامی کرده شد اسمای اعظم
قوای داراب نزد خویش داری

بهر کاریکه اینور خواندن سزاوار است بفصیل آن

که جای چند خواند مرد خوشتر
تمامی مشکلی آسان نماید
نخواند تا برآید نام و کاشی
چه نسخه بلکه طرفه نسخه بود
سه افزون ده از دیگر روایت
کنم پیش بهان آن گفته اظهار
تو عدوان یکی اینور کنی نار
یکی اینور بخوانی از دل و جان
بآمدنت بر دو نار بشقاب
کلام پاک اینور رود گفتن
یکی وقتی که در خانه درآید
مراد وی برآید رود از بخت
دو اینور بر زبان اول برانده
نه خوش آوار اینور چار گفتن
بیانده بر مرادی گان بچوید
که این گیتی ازان قایم بودست
دگر را نام روح ویس پد خوان
چو دبوود چهارم هست نیکوای
که تا بر پنج که باشند باهم
تمامی کار او چاری نمایند
شکست دیو و شیطانرا بگو پنج
بدردیک رد و دستور بر مان
گم کم گردد ای مرد بنور
که در گرداب رنج آری ورا ننگ
ز بعدش شفی دیگر خوان تمامی
بیای شادی و نه دور گردی
تو شفی اینور بخوانی ای نکور
نه اینور بر زبان باید برانند
رسیده گردد ای مرد نکور
درخت و تخمها نیکو ده بر

کدون بشو معصل راز اینور
کزان خواندن مهم او بر آید
پس آن بنده که برجا و مقامش
بخط پهلوی یک نسخه بود
دران نسخه ز دین نه حکایت
ز اینور اندرو بدوشتم گفتار
نکاروبار بر چیزی را آثار
ملاقات بررگان و امیران
یکی خوانی بدریا و لب آب
یکی در قرض دادن هم گرفتن
یکی وقتی که از خانه برآید
بباید خواند یک اینور در اوقات
به پیش کس دهایی را بخواند
بگانه بار رفتن هم نه یشتن
کس که پنج اینور را نگوید
بگانه فرورانی پنج ردهست
ازان بر پنج یک را مان پد خوان
سیوم را نام تمامی رندید گوی
بود پنجم ازان روتشروتم
ورا این پنج رد یاری نمایند
گزارش گناهانرا بگو پنج
پشت گفتن ز بعد بر گناهان
بدانکه گر بگوید پنج اینور
وگر ناکس بهاری نیت چنگ
تو پیش از جنگ شفی اینور بخوانی
ازان خواندن همی فیور گردی
اگر جوی ز کس امهاد آگاه
چونخمی بر زمین اول نشانند
چرا زیرا که آن غله بنه صاه
زبان کمتر رسد از بر خروتر

رزرو لعل و ار یا قوت بهوار
 تو معنی پرس ارمن اے نکورای
 رآپ تم آب صافی او کرد پیدا
 گل آدرگر بدایی نیک ازما
 کنون گل واد گرا دان تو نیکو
 ارو شد آب خالص صافی و هم پاک
 که معنیش بدانند هر که مراد است
 که در صدعات پس او است صانع
 که او بخشیده کام و مراد است
 که جاری میکند او کار هرسان
 که پیدا سرائس و گوسفند است
 دگر معنی اگر اگر گو این دان
 تو آگهان دان بمعنی بی شبیه تر
 بدان بیدار و ناحقته اخوان
 هلاکشی کسی ندارد کم و بسیار
 که پاذا است بر مخلوق بهوار
 نموده او موافق آب و گل را
 تو برتر از بر دستان بدانی
 که او وردش سر من شد بالوند
 بسوی آنکه نادل کرد معلوم
 که بعدش خاک پدید آورد خلقتان
 که معنی شد مظهر از یقینش
 که ظالم بس بزرگ اروی نرسد
 خداوند دو عالم هم بهان دان
 که تا آخر نیاسی نیک کردار
 خلایق کرد پیدا چونکه درخواست
 کند دنبال یکدیگر پدیدار
 بحدت کردن خلقت است قادر
 شود دیگر بدید آورد در ادوار
 که یعنی خلق را فریادرس هست
 بهم چیزی بزرگ و عظمت کار
 نفوذی جهان نایسته باشد
 او کو نیک کار این و آنست
 چو دادار آنکه عالم زوست قایم
 خردمندست صاحب نور بی لای
 که سار داور را راست هرسان
 زکرفه کردن مردم شود شاه

برون آرنده آتش را راحجار
 چو اسم حق تعالی باد گرجای
 که نادی کو ورد هنگام گرما
 چو پرست نام آن دیوم دانا
 که سرور آتش را از زمین او
 پدید آورد او رود آب از خاک
 تو گله مگر بدان گوگرد رده است
 بهام پاک گر گر داش قانع
 چو معنی کروگر این بهاد است
 گراگر آفریننده مر انسان
 گراگر گر نه چه و چون و چندانست
 که اگر اگر چو پیدها کرد ارکان
 که هست او خالق ارکان و احقر
 چو ارمان حوان بی آزمایش بمعنی
 است است کو بودست بهشیار
 تو معنی فشنما دان نگهدار
 تو پد صافی بدایی معتدل را
 تو نام پاک چیرار من بحوانی
 بود پیروز گر نام خداوند
 که کرد او کارنا امید مرجوم
 چگونه بود خواهد آخر آن
 بیافریدست نام بهترینش
 بسوی آنکه عادل وار پرسد
 او رزق است نامش را عیان دان
 توان این کهن را تو بهلدار
 که یعنی بر سر نشین تواناست
 قدیم سار و هم دیوی نگهدار
 را برین تو توان معنی است صادر
 چنانچون گویکی ران ناپدیدار
 چو وسپانرا پرست شرح پیوست
 کننده منععت معنی وسپار
 بقعظیم خدا شایسته باشد
 چو خاور کو نگهدار جهانست
 او خشیدار بیدارست دایم
 ریخته است معنی ویژه و صافی
 چو داور هست نام پاک او دان
 بکن کرفه گر این نام خدایاد

رحیم و نیک و کشایشگر پاک
 ستوده بی شود استو بمعنی
 بمعنی اوست مستعدی راحت
 بمعنی بار دارنده تپایی
 که تقریباً کسی را بهیج گاهی
 فریفته خود شود گمراه گردد
 که از حال بهم پرسد همیشه
 که پدوسته مراد وی صواب است
 نماید آنچه هست از خواہش خویش
 که بی سستی و بی مانده و ہمقا
 زیاد خلق عاقل نیست گاهی
 روی خرمی آن نام روحوان
 نغمه یاد حساب و مچلان را
 کسی کو واجب التعمیم باشد
 دهد بسیار در عالم ستوگی
 چنان کز دشمنی مریدی نرسد
 نرسد بیش دارد بهت و زن
 نکس ناراد و بپذیرد آزار
 که هرگون صنعتی سارد رخلقان
 دگر جمله چیز اوراست ماوای
 بمعنی عیب را او آفرین گر
 کند پیدا و نا پیدا روان را
 بمعنی کالبد پیدا کننده
 پذیرنده است هر یک جد جدا
 که داع اوست علالت حرارت
 که میخوانند اروارشت آنرا
 که پیش طوره اش بهیج است قنطار
 بگویم معنی او تا تو دانی
 بخار دود آنرا اثر گویند
 بپوس ارمن نورار آن معانی
 هم او کرده رصنع خویش پیدا
 بگویم معیش را ای برادر
 نموده در بهار او قاره رخسار
 سرد گر معنی او را بدانی
 ازین هر دو چهارا داد بدور
 ربامش میفراید قوت جان
 شنیدم را اسنادم چنین نقل

چو افکند ست نام آن خوراک
 که امروزه معنی انرار
 نور خورده خوان که چون داری فصاحت
 ورون تو نام ایردرا چو خورای
 چو افریفته بدای نام شای
 چو نفریفته که هر دورا فریبد
 ادوی پاک را اینست پیش
 سوال گامدرا این جواب است
 چو فرمان گام را معنی است درپیش
 نو آشکن بمعنی گوی آنرا
 افرموش است اعظم پادشاهی
 دگر نام خدا بهمارتا دان
 که کرم هم گناه مردمان را
 صنایعنا بدل معنی شناسد
 رمخص لطف خود او را نزرگی
 اتوس است کز صدهی نرسد
 چنانچون هر کسی در جنگ دشمن
 ابیش است از صدام دادار
 چنین معنی هم از افواردم دان
 نو همچون دان بمعنی کرمه جایی
 نو دیگر نام خوان میور سدرگر
 امیدگر بمعنی قالبان را
 توئی میور بهر را همچو بدده
 دگر نا خویشن هم کالبدرا
 جز آدرناد گر بود قرارت
 آدر نمگر بدان آتش هوارا
 دیاریش بگیتی آید امطار
 چونام ناد آدر گر بحوانی
 که وقت احتراق از چون نگوید
 چونام باد نمگرا بدانی
 که نارانی بهارد وقت سرما
 بود نام خدا هم ناد گل گر
 گل وریحان و سبزه را پدیدار
 تو نام ناد گرد تم بحوانی
 پدید آورد باد و خاکرا او
 همیشه آدر کوریت تم حوان
 بیابای معیش از جوی از عقل

ورا پیدود کردن می تواند
 بخوان و پرسی از من معنی آنرا
 جهان در گنج او گشتند شده
 بیاد وی هم چیزی بهایی
 رسد بر آرویی خود که نارد
 ارو راه کژی پیدا نباشد
 حلاقی داشتن با خود تواند
 باشد در جهنم هم گرفتار
 که ویرا موجب پیدا شدن نیست
 دور نبود دراز از پنج گون
 پدید آورد او معنی هر چیز
 که تا خلقی نداند موبدی را
 کننده این جهان و آن جهانرا
 کننده باشد او ناید بیاد
 نروده هم کننده ساز کاری
 که معنی پرورنده جمله اشیا
 چه برسان و چه طیر و چه حیوان
 تو آئین آینه دان این بمعنی
 که چندین سال دوران می نورد
 که یعنی پنج چیز صورت اوی
 که او با پنج چیزی میماند
 که حاجتمند آمایش زخلقان
 کند خود هر چه در دل کام دارد
 که پاینده است او را میدوی عیب
 که معروف است برافلاک و بر خاک
 که هستی دو عالم زوست قایم
 هم از شکر وی پیدود دارند
 که یعنی خلق را نوبست امید
 که معیش خداوند خدایان
 که یعنی دافع آزار ارضا
 زهر خود کند عاجز رونیش
 طلب نکند ندارد خود بدل دوق
 روانها راست باقی او کننده
 که از خود اندا گر کس کند کار
 درست و راست کاروان او را
 که پیدا ساز هر نیکو خصلی
 یقین داند ورا رحمت کننده

چونک چیزی چیزی را که داده
 توان ایام نام یک خدا را
 بقا یافت چیزی هیچ ویرا
 هم ایام را معنی تو دانی
 که هر کس کوطلب پیدود سار
 که هر کو آورد در دل شناسد
 که گیرار چنان معنی نداند
 چنان تا عاقبت در دام پتیار
 معنی دان تو آجم نام پاکست
 رفان چون و چرا و هم چگونه
 دو معنی چمنار بدان بیز
 که هر چیزی شریسته موجدی را
 معنا دان بمعنی هم تو پیدا
 تو افزار بمعنی خوان ریادت
 چو ناشار بمعنی اعتدالی
 همیشه خوان تو نام پرور را
 چو یار را بمعنی دان نگهبان
 اگر خواهی که ناشی تو بعقی
 که او هرگز رداست خود نگردد
 تو آن آید نام آن خدا گوی
 بیار کرد پیدا تا تواند
 خروشید تم نام یک خدا دان
 نگردد و هم آرام دارد
 که میدوتم بود آن نام بی عیب
 بود هم و اشعار نام آن پاک
 تو هرستون بخوان پرور دایم
 چو نام بوسپاسی را شمارند
 دگر نام خدا را دان بریمید
 تو نام پاک را هر نیک فردا دان
 دگر نام خدا هست بدشترنا
 ندانی خوان تو معنی ترویش
 که حیوانیکه او را از سر شوق
 تو معنی انوشک خوان بخنده
 تو فرسک را بمعنی ایستدین دار
 نامی میکند آتکار او را
 پزوند به معنی دان کمالی
 خوانرا که چو هستی تو بنده

که پور او بود تا نام و ناموس
نگلزار خرد باشد نهالی
که در پیشین نبوده این روشن
که یزدان نارائست گزین راند
که شود معنی و رند و بیانی
رسانیدم بحکم این تغز گفتار
ستم پدچاه ونه و الف کن یاد
مبین و بهترین قاجداران
خلاصه دین و لا نامش نهادم
که گرسهوی خطای در میانست
به تصحیح قلم راند شاید
اگر داراب بن پالن رسانند

تا ثانی سخن جمشید کاوس
بزله و فارسی دارد کمالی
نصرت او [خواند معنی یزشن
کلام زند با معنی چنین خواند
که شاکر جمله بهدین ار رنایش
بیمن والد و فرمان دادر
صهی شهرپور و در روز خرداد
ز شاه یزدگرد شهریاران
بفضل اورمزد اتمام دادم
کدون از ناظران امید آست
ز روع لطف علوم کرده باید
افره روان بهر گاهی که خواند

معنی صد نام حضرت ناری تعالی سکا نه

که دادار جهان زیر و بالاست
که معنی واجب القدسی ندانی
که قادر بر همه چیزست هر جا
که عالم بر همه اصرار میدان
خداوند همه ویرا شناسی
اوی انجام شدنی عاقبت نار
همه آفرار ناوی ایستد نار
همه انجام ناوی نار کرده
معنی او شریفست ار شریفان
گزین بالا ترین دیگر بیابیش
ارین سه درجه بالا تر باشد
که یعنی در همه چیزست برتر
که ورد اسم او آید لذیذم
بزرگش خواند اورا مرد بینا
که دانا جمله اروپ می شناسد
رنا چیزی چیزی آورید است
که شایست است نام پاک دادار
که کوئی معنی را چون توان کرد
که اروی هیچ چیزی نیست پنهان
که یعنی هیچ شی بر دامن آن
که پیوسته باشد یک پیشیزی
که پیوند همه چیزست نار
باین کردار دارد قدرت و دست

ازان صد نام کز ایزد تعالی است
بخشیدن نام ایزد خوش بخواهی
چو هر چه توان باشد بمعنا
دگر هر چه است آگاه هست یزدان
ز هر چه خدا میشود مباحی
چنانچه دان معنی نوبی اعار
بدیشتر را معنی باشد آفرار
فراخشنده را انجام کرده
دگر اسم خدا را تو چمن دان
میدومین مرتبه هست ار بزرگیش
از اشیا یکم اعلی تر باشد
دگر پرچه نره خوان ای برادر
مثالی تو چنان دان ای عزیزم
که هر مردم که عالم هست و دانا
که علم و هم شرف یکدفع باشد
پس آنکو بر دو عالم آورید است
بود واجب که گویدش بزرگوار
بدان نوم و آنچه ای جوان مرد
بیک گونه بیایک هست یردان
دگر نام خدا را انورده دان
نماند آمد و نا هیچ چیزی
تو پرونده بدان این معنی او
به پیروان جمله چهر او هست

کند هرگار از فرمان دستور
 بدل در راستی و داد و ورد
 کسی کو اینچنین کردار دارد
 روانی جای یابد در کرو زمان
 خداوند این چنین جای و ما کن
 کنون خواهیم که چندین نظم سازم
 بهمن بهت استاد سامی
 که کان فصل و نحر عام باشد
 ردیابی محبط فضل او خلق
 چه رند و فارسی چه پهلوی را
 ر پازند و ر تعمیر اوستا
 حواین عام دیگر را اوستاد است
 بسی اعمال دین اروی روان شد
 همه عمرش گذشته در یزشگاه
 تهر شهید که شهیدان معتمد
 ساکنان اردان شاگرد اوید
 مبارک طالع و فرخ بدوم است
 ولی الانعمیتم دستور بان
 مرا هم باب و هم استاد باشد
 بود هم رار با دستور مانک
 چو هم سالند و هم کارند نا هم
 که این دستور مانک بپرورش است
 بسی داناست اندر کار دینی
 ر نسل پاکتن مہیار رانا
 کنون آنقصه چون دستور پالن
 روی مهر نورانی و احسان
 حضورش صرف کردم عمر هرگاه
 چو نوسازی وطن گاهم بدو است
 ارین موطن گهی بیرون رفتم
 چنین تقدیر گشت از کودگارم
 سکونت داشتم از فضل دوالمن
 که مردی با سخا وجود و نامدست
 بطالع بیکبخت و نا سعادت
 رسل مودان پاک بیدار
 بدین ماردیسان چست و چالاک
 یکی روری نشسته شاد و خرم
 ر دین گفتار میگردند هر یک

کند کرم بود از هر بدی دور
 مرا این گیتی بسان باد و وزد
 بهت بوخت و پورشت یار دارد
 به پیش نخت ررشت سفتان
 کنی نو روری داراب پالن
 دل و جانرا اران پر بزم سازم
 بقوم مودان مشهور سامی
 دل بقاد و گنج حلم باشد
 بدوشیده آب علم تا خلق
 بدوم و هم رمل هم پهلوی را
 هم از احکام چرخ و هم شعرا
 درین ایام داد علم داد است
 بسی رار بهمن روعیان شد
 یزش در روز و شب و دید هرگاه
 ارو رار و دین نار جویدند
 بسا مود که ارو رار جویدند
 فارب حامدان ران پر ملام است
 بود پور فریدون بهمن تن
 بدیدارم همیشه شاد باشد
 همیشه همدم و هم یار بی شک
 بکار دین و دنیا بیک محرم
 اشو پاک و پور مهریوش است
 بعلم و حلم دارد دور بدینی
 که دستور بهمن بود او بدینا
 مرا تعلیم کرد از رار برمن
 ره علم بمن آموخت آسان
 ندم مشغول در کار یزشگاه
 که جای پاک هم جای سجود است
 به رین شعلی دیگر شغلی گرفتم
 که در فرخنده سورت شد گذارم
 بهمن خانه کاوس بهمن
 به پیش خلق عالم هم گرامیست
 به نیکی و بهی دارد ارادت
 همیشه دیندارانرا طلب کار
 بدولت رور افزون و دل پاک
 رفرندان و یاران نیز نا هم
 ز نظم و نثر میگذندد هر یک

رهبر یک نسک افرون نسک یابند
 هم مردم بدین نه گرایند
 یزدان رار دین نه داند
 چون سال نیست ماند بشود پند
 بود سه سال نزد پاک دادار
 مبادا در جهان کورا یقین نیست
 روان او نمیدو گام راند
 عدویش نادر دورخ چو ارجاسپ
 بعدش پست شد دون وارارل
 بیاورده رحق دین خرا ناک
 بدین ماردیستان خود معین شد
 که اندر عهد ما حاری شود دین
 که پدرفته پشورتن نیر جاماسب
 پذیرد هم نراند بایقینش
 پیدمدرین جهان رفیق نیاراست
 دایران لیسکر آورده فرایش
 سه کشفه شد از کردان و سردار
 که هر کوته دران گفبد نه هشتند
 بداده حان برای دین یزدان
 کروئمان پشامش گشت ماوا
 ابی جان ساختن تور برانور
 ناصل خویشتن ماوا گرفته
 نهاده دی نمیدو ناز که ساخت
 نذارش کرد مروارید و گوهر
 نزرین گاه گشته خامانیش
 سکونت کرد ررنشت ستمان
 طرب دردل ربان کرده دناخوان
 دگر صف از سه کشور ستانان
 رهبر طالع مرایشانرا رهبر بهما

هم پرسم بر یزدان شناسد
 ازان نسک فزون برهان نماید
 بشیدر نزد حق ده سال ماند
 بشیدر ماه فردیک خداوند
 سیاستی نیکو دین بدوکار
 چون دین ماز دیستان بدج دین نیست
 ربانی کو همیشه رند خواند
 رهبر فرخنده طالع شاه گشتاسب
 شه دانا و عادل مهریان دل
 که در ایام او پیدمدر ناک
 بدانائی شه دنیا و دین شد
 ندی امید از شاهان پیشین
 فرستاده بعد شاه گشتاسب
 رهبر طالع مراکس را که دیدش
 چون رفیقان و هفتم سال شد راست
 در اوقتی که چون ارجاسب بدکیش
 در ایوان او خورانی کرد بسیار
 ناآشی خانه دستوران نگشتند
 ردست تور ررانشت ستمان
 نمیدو ساخت روح ناک او جا
 اشو پیدمدر از بزرگ پرور
 روانش در جهنم جا گرفته
 بروز خور پیدمدر رحمت برداشت
 نهامی میخوان و هم سرور
 کروئمان شد هشری از روانش
 نکت زرچو خورشید درخشان
 هم امشاسفندان در کروئمان
 کشیده صف یلان و پهلوانان
 نخدمت ایستادند از نکت

رویداد داراب بمعمر پالن که پدرش باشد

دوعظ من تو کار خود رواکن
 یقین آرد بود بیشک رهبر سان
 نرا دین نه کوشه علی الحال
 پس از کردن بدل نارد شک و کین
 کلام زده که بدکم به دارد
 پهریزد ازو خود تا تواند

کتون ایمرود بهدین گوش واکن
 که هرکس کو بدین ماردیستان
 چو معمری نگردد برابزده سال
 فریضه را گذارد از ره دین
 سپاس حق بدل در راه دارد
 گناهی کو بزرگ و خورد داند

بگیتی دار گشت و شد بی آگفت
 تخت نادشاهی گشت شادان
 جهان آباد کرد و شاد میماند
 بدر فرمان پور خود بپردی
 بدر خرم شاهی ران بیک اعمال
 بدنی جملگی مردم نه گیهان
 که بودی در دو گدنی بس پسندش
 که ور جهکرد خواندش بهرور
 رنجم گویند و مردمان نیز
 جزاین چدر دگرگان بود دلکش
 که در گدنی نقدار برف و یخ مور
 نخم گویند و آدم افتد
 و ور جهکرد آرند آن همه چیر
 ولی دور از کژی و کاست سارند
 که مثل چشمهای آدمین است
 درو مردم همه نابوش فرنگ
 بدین بیشک بود و راست گویان
 درین بسم بکی جزویست گفتار
 گذشته هفتماه و بدم ران حال
 نه بیک و بدیداری آهین شد
 نگفت و گشت ویرا یا وروم پشت
 که ای دادر دانا پاک داور
 هرآن دین را و راهش را چه نام است
 که ور جهکرد دین مازدیسنان
 در اینجا که هم دارد روشن
 که در جهکرد دین را کسرت رهبر
 نه کس را زار ور جهکرد گفت است
 بهی نام رد اینجا که چیست
 رپشت پاک نو و خوبصورت
 بحکم من رود اینجا نارام
 نماید مردمان را بیک آسان
 بزنشست اشو گفتست یردان
 بکی جزوی دیگر حیا بهقم
 شده آرامنه ناحوان و آدشت
 دل خلعان بدیش بیگمان شد
 پدید آید وقت خویش نابوش
 جهانرا راه حق بهتر نمایند

پس انکه دین نه ارمن پذیرفت
 نور و خرة چون خورشید تابان
 نگام دل نمایی ملک میرواند
 بدیداری همه کس را سپردی
 که یعنی پور بودی بیک اعمال
 مثل پانزده ساله جوانان
 پس ار اورار در سوراخ مدش
 یکی ور ساخت جای باک و بهتر
 دران جهکرد ور ار جملگی چیز
 هم ار مرغ و سگ اسدور و آتش
 ار اینجا داشت ار بهر یکی زور
 واء عالم اندر عالم افتد
 نماند هیچ چیزی در جهان نیز
 جهانرا بارار نوراست سارند
 چو ور جهکرد در عارمین است
 بود هر چاروی چند فرسنگ
 اررمان و ارگرد و اشویان
 بود تقریر ور جهکرد بسیار
 بدینسان ششصد و هم شانزده سال
 بدین آئین شه دنیا و دین شد
 چو دادر این حکایت با رانشت
 دگر ره دار پرسیدش پیمبر
 که ور جهکرد راه و دین کدام است
 جواب با صوابش داد یزدان
 بهین دینی که پدرفتی توار من
 پرسیدش دگر راه پیمبر
 چو ور جهکرد ار مردم بهفت است
 پیش پیمبر و دستور و رد کدست
 بپاوش داد گای رنشت پورت
 که ارورنور خواندش و را نام
 مردم راه دین مازدیسنان
 بپدیداد این قصه فراوان
 رارورنور گفتن بود گفت
 بدین ترتیب آئین دین رنشت
 جهانرا دین رنشتی عیان شد
 بشیدرم بشیدرماه سیوموش
 ز پشت خاص پیمبر بپایند

در خمی شد داند و سخت ندید
 بطول و عرض نعل رش در چهل رش
 ابر قرش نثار و درفشادند
 چنین سروی چنین ترکی که آرد
 دل مردم بدین بری گمان شد
 بذرا گشت نیش مزدیسنان
 سپاس و شکر یزدانرا ادا کرد
 شکست ورد شده دیوان و شیطان
 ریخیک معدن فضل و کرم بر
 رعلم کل نگینی بود سرور
 سیوم را نام باشد آروزیور
 سه فرید گرامی سه کهر را
 بود ستم پیرسته سر قوم
 که تا صد سال شایر بود رهبر
 که رهبر بود بر ارتشداران
 نچشم عقل و هوش خورش نگر
 بحکم ایزد آجا راه بر شد
 هم ارد سدر پالی من شدیم
 بهم پر سه شد ار رار دو گیهان
 که ای دادار ریمده و حرة مدد
 که پدرت از تو دین ماردیدان
 که پدرت از تو دین دین بهتر
 که مردم کس جز از تو بود جمشید
 که تا دارد دبیر صفان ندید
 که بی چاشم نه آمورم رتودین
 نه نه ایم بخلقات نگهبان
 که در گیدی فزاید یک آئین
 باشد فردوشن وردوشن
 نان شرطیکه داش دستگیرم
 نه داد سورد و داد گرم و رحمت
 فریب و عکر نبود هم عذابا
 یک اورار رین پیسید اشتر
 توانی کرد شایب یک خوشتر
 نه رشک و نه فریب و نه اسیری
 نه از دیوان و شیطان رنج و آفت
 شده شادان نان انعام و امید

چو سال هفت شد سرور آزاد
 نه پیمودند دستوران پاکش
 خلاقی ران بر این خیره مابند
 نه پیمود ایزد که آرد
 چو این معجز پیمود عیان شد
 جهان قایم شد اندر دین یزدان
 پیمود پس با تشکانه چاکرد
 که دین نه روان گشته دایران
 سه فریدش گرامی بود چون در
 اسدراستر ندان تو پور مهر
 دویم خورشید چهر پاک پر نور
 چو بریک قوم مر بریک بسورا
 سپهر تا بود آن رهبر قوم
 اسدراستر انوران راست مهر
 هیاه پور چون خورشید چهر آن
 چو آروزیور و استریش را سر
 که آروزیور و رجیم کرد در شد
 بودیداد این قصه دیدم
 که چون رشت دادار یزدان
 چنین پرسید روزی از حد او
 که مردم کس رخلقات که بود آن
 جز از من که رانشت پیمود
 جوانش داد آن دادار جاوید
 رمن آموخت و سقا بود دین را
 ولیک اول من جمشید گفت این
 نکو هم هم ناسم ایرو صفان
 نجم گفت که پدیدار من این دین
 بداند خلق ازان و پرورش
 جوانم داد جم کین دین پذیرم
 که در شایب من بود رحمت
 نه مرگ و آفت و دیگر بلاها
 چو از جمشید شنیدم سراسر
 ندو دادم گرین اورار بهتر
 که در شایب بود مرگ و پیری
 نه داد گرم و داد سرد و زحمت
 چو این تشریف ارمن یافت جمشید

شده پنهان که چون در روز پورین
همانکه نام یزدان بر زبان خواند
که ای روشنتر از خورشید و ارمایه
ترین تخت درخشانده تر از روز
نابین فرو باین خورشید رسیدی
رس روز و شکوه تو که دیدیم
تکلفان راه دین را و ایم
شاهنشاه برخواند آفرین را
مدوات گاموایی تا رسانست
که اردین شاه را کن تو خوره ناک
که بی روزی هم رسانند گهرا
یقین آرد بدین دین پیر چاهامه
سپارم مهر و را بیشک بمیدو
بذیوقی اگر بذرت ناید
که مثل او کسی شنیده هرگز
که در گیتی نبوده مثل و همچا
کز روشن شدی راه بهی دین
بهاک پاک میزنو نه تهاش
برای مهرورین ساخت مایه
که از در چار دیوارش ترا فراخت
نگاریده نوزین بوی پرگار
مگر و بوس و هم تا ترکش و نیز
چنان کز روشنی می نانت نام
در آنجا مهرورین را مکان ساخت
جهانرا رین خبر آوار کردند
دوستا گفندی تختشا بدندی
مراد و گاهوایی و بیاری
که آن آتش درخشان بود بی دود
که بی یزیم همیشه بود روشن
نه در افروختن تک پوی آبر
بود بی دود آتش نور پور نور
که بی یزیم بی آتش بیاشد
یکست و گشت پالیده دران داد
که بر برگش بسته بد ر قدرت
شهنشاه آن ورقها دید و چاهامه
ر معجزه های دین نه فروماند
باحت شد مبدل دره و اکثت

هماندم از نظرها تحت زین
چوشاه آن معجزه دیده فروماند
پس از رنشت پرسید آن شهنشاه
که ای صبی و کجائی نا چدین نور
که ناگه پیش تخت من رسیدی
مگر ما را که تاخیره نمادیم
پیدم گفت من مرد خدایم
پس ای که نا زبان زده اوستا
که شاه شاد نادان جهانست
فرستاده مرا آن ایزد پاک
حلقه را کن اردین من آگاه
پزیدد دین من آن شاه گشتامه
ندیدم هر که بیشک آورد رو
شهنشاه گفت بی معجز نشاید
پیدم گفت بزدیم هست معجز
دو چیز آورده بود او را بهشتا
یکی آتش که گفندی مهر برورین
دویم آن سرو کشمور بود نامش
پیش پیدم بر ناکبوزه نه رای
یکی گنبد برای آدران ساخت
منقش از صورها کوده دیوار
شمه شمشیر کرده تصویر
حز از روی پهلوان دیگوان هم
چو از کار درین گنبد برداخت
پرستیدن مرا و را مار کردند
حلقه در پرستش آمده بدی
نکرد بدی ربزدان خواستاری
ر برورین مهر معجز آنچنان بود
دگر معجز بدان از فصل دواله
نه یزیم ناید و نه بوی آن را
اگر بیدد کس از نزدیک و اردور
ارین معجز دیگر معجز چه باشد
دس ای که پیش صحنش سرو آزاد
نه بدین را یزد که چون کودست صنعت
که دین نه پدیدای شاه گشتامه
چوشه بر بوی نام خود فرو خواند
همانکه نا حلقه یق دین پزیدد

ریود. و کرده ام بخوار و پشیمان
 که دین را بشک و پیشه دایمی
 ر دادار جهان گشته پشور
 یکی و نیست سک از دین گزیده
 بزرگشت اشو آه و خست دادار
 که پیغمبر بدانستم رییش
 که واقف شد پیغمبر زان عملها
 که یزدان کرد تا رزقش بدین
 ماری بود رزقش ستمان
 که ای دادار گیهان و خرمند
 ز دین به چمن دادند برهان
 که ای پیغمبر پاکیزه گفتار
 عجب در قدرتم بود درین من
 بر انسان و حلالی تو گزیدم
 که دادا او شکست و رد همیست
 ر چاه دورخ و آن حای دنگور
 و را پس کسی قدامت را نداند
 دست او رود در چاه موران
 بهارش برد و فرمایش پسندید
 گروه دیو ره را بند کرده
 که پیغمبر شود زان ناشکیبی
 و وار بلند و خوش در ستا
 رگیتی دور و هم ویدا نگشتند
 گذشته بود پنجم سال آگاه
 بدک نکتہ ششم چوم و دور
 و مرغ هم ر مروارید و مرمر
 و نا مانند خورشید درخشان
 ر به ایوان بر ایوان شهنشاه
 همانکه بار پیوست ارره داد
 تو گوی از فلک دور و مه آمد
 که آمد ز آسمان تا در گم شاه
 که خورشید از فلک آمد بزمین
 مرور تختی از زر دید چو کوه
 سخن میگفت ناوبر جاسپ
 حکیمان در رده استفاده برها
 حوان فر و حوان طبع و جوان تخت
 ر تخت برداشته نهاد یکجا

گنایندو دلم از راه یزدان
 ترا این یزد گفتیم تا بهایی
 پس آنکه چون پیغمبر پاک گوهر
 به پیش حق اوستا را ندیده
 دران و معنای بهر زار و گفتار
 نخستین بهت سک از آفرینش
 دویم بهت از طاعت در رسا
 سوم بهت از سوال و پاسخ دین
 پس از دانستن زار دو گیهان
 امیری خواست پیش یک خداوند
 مرا بمرگ کن تا خلق گیهان
 جوابش داد دادار جهاندار
 ایگری مرگ گردانم براس
 ولیکن من ترا چون آفریدم
 تا وقت ایمن و ارون کخست
 یکی دیوی بوده نام و نور
 گرت رفته کنم آورده ماند
 ر خمش روح بویاند کوردها
 پیغمبر چون کلام ناک رسید
 از اینجا با ظفر چون بار گشت
 سعی کردند مکر و هم فریبی
 رانشت پیغمبر خواند و ستا
 از آن آوار تا پیدا نمشدند
 چو از شای آن گسنا سپ کبی شاه
 نگین آرمده را نیای بر دور
 که بود آن تخت پیغمبر پر و کور
 مرور تر رماه گوهر آسان
 فرود آمد همی آن تخت ناگاه
 پس آن ایوان شه ترقید و ره داد
 و ایوان بر سر تخت شد آمد
 خلایق شد از آن تخت ر آگاه
 ولیکن هر کسی دانست چو دین
 جهانی شد بدرگاه سه اندوه
 بیعت خود بستند بود گسناش
 امیران صف کشیده یک طرفها
 پیغمبر چون فرود آمد از آن تخت
 که لحیم سرو و آنش حمله و ستا

نموده خشنود من امسا سقندان
 که مثل می توان بوده بپاکی
 که دین دشمن شد ندی رو پراحون
 که امسار جهان اورا عیان بود
 که دین را حواسقاره شد و هم پشت
 روا بود بدان ای نه منشن
 نهانده نا اران دیوان شده بند
 دیامد کرد آگم از هرا نکشت
 نگین من ترا کردم خره ناک
 گناه یو اران ویدا نمودم
 نالیک با نهست و آسمانها
 زمین و هم زمان برپا نمودم
 هر چه اندرو کون و مکان را
 چو سنجیدم شده روحت زیاده
 نکردم من بدان ای مرد نامی
 نوبی دانا و پانا و ریومند
 ر شهر یور ر اسعدارعد هم
 نکردی و نمودی مود نامی
 عزیز و ارحمند و دین نومن
 بدو نارد دیوسنم نهر سان
 که خواندش همی هروسپ آگاه
 نه آن آید که می آراد از بدر
 که یابی رین خورش تو جمله معصوم
 چه از نکت دری نا آسمانها
 چه از قطرات مطرات دُر نار
 که دل شان دور بود از سوی رشتن
 که از کردار بد بودند پرعم
 هم از کرشا صپیل آن صاحب ویر
 فغانه بود بچا پیچ چون مار
 نکردم کونم ای مرد نکو نام
 بسی نخشود بران رنج جاوید
 رها بید از نالی دورح بد
 که ای رزشت از من بشود این راز
 روان خویش را پرور داری
 مرا اردین خود کرده حره مدد
 نمون بر کشف کرده پاک یکا
 که دعوی منی بر خود نه نسیم

چو دادار جهان اسعدان
 دو کس را کرد خشنود من رخاکی
 یکی خشنود من شاه فریدون
 مخاطب مود و شاه جهان بود
 دگر خشنود من پاکیزه رزشت
 که بی خشنود من کار یژنس
 که ناده سال پیش یک جداوند
 بهم برسم چو ایزد نارانتست
 نوزشت انگهی گفتا که ای پاک
 نعدین روح تو پیدا نمودم
 پس از تو ای جهان و آسمان را
 زمین روح تو پیدا نمودم
 بیک پله نهادم دو چهار را
 بدیگر پله روح تو نهاده
 نگین و نعلین گرامی
 پیدم گرفت ای برتر جداوند
 مرا از بهمن و اردی بهشت
 رخرداد و ر مردادم گرمی
 جوانی داد گای پیدم نومن
 گرامی چه که نال امسا سقندان
 جداوند آن حرد را داد آگاه
 مثل آب بود آن چینه چون شدر
 نقرموده که این را نوش کن رود
 نورد و آشکارا شد هانها
 شمار رنگ نورو برگ و اسجار
 چه از رار روانهای بهسم
 چه از حال روانهای جهنم
 روان شاه جمشید جهان گذر
 که از نصیر خود در دورخ ناز
 چو ابن قصه که مشهور است در عالم
 پیدم چون ندید احوال جمشید
 شفاعت کرد پیش خالق خود
 پس انکه گفت جمشیدش ناوار
 فریب اهرمن را دور داری
 نعدین پاک دادار ریومند
 رحمتهای ناریک و همرا
 فریب اهرمن در دل گرفتم

احوال عصر ررشت پیمسر بهمر پدران امشان.

رسل شه فریدون خوره پای
 بدوده درجهان چو او خدیبه
 همه جان جهان گشته وداش
 یمن روح او سرشت گیهان
 وجودش نوری وارگل سرشته
 که تا حلقان شوبه آگه از آنها
 که پیمسر ررشتش شد گهرور
 که او راده ررپچد سپاهی
 که آن کلین ررچکش نوش است
 ستوده هم گزیده پنج اسب است
 که داند در جهان سادی کدشن
 مغز پاکیش ده اهرمن رام
 که تا اكدون نه ایکویش نام است
 که شبطا را ررنامش دلگراشد
 دل دیوان اران پردرد و عم بود
 که ده پنهانگار و نامش
 که گیتی بود ررپاکیش نآرام
 که شاه هفت کسور ده پراز مهر
 ارو اعدای دین در سوختن بود
 ر الهام خدا کردیدی آگاه
 بدوده تا که آن شاه سرور
 بنزدش شیرند چون رونه پیر
 کسیده لسكری ده و بسیار
 که چون کردم ارین ناورد فرور
 که اسلداره در نردش رسیده
 رحکم ایزدت گردام آگاه
 دهان سوار نیراندر نشان پر
 ر اداره رود دور و دوجدهان
 نمارش برد وار دل بر گزیده
 سردشمن رن شان نار کرده
 که مقلش ۱۰۵۰ در عالم خاک
 که بی کشن گذر کرده ناورده
 داید و ساحر و دگار و ده تن
 نچیز جور و ستم ناورده بود او
 نپاکي بر سر کوه دماوند

فرستاده یکی پیمسر پاک
 اشو و پاک و فاصل بر گزیده
 سر شاهان عالم ریر پایش
 خچسته پی رراتشت سقمان
 دل و زن پاک ند همچو مرشته
 ر اسلانش نگویم من سادها
 نخستین پوروشسپ پاک و نذر
 ورا ناست پیترسپ نامی
 چو پیمسر پوراورود اسب است
 چو چکش نوش پورپترسپ است
 چو پترسپ پور هر درشن
 نژادش بود از بردار ناگام
 چو آن بردار پور اسپتام است
 چو اسپتام بن ویدشت ناست
 چو ویدشت از نژاد آن احدم بود
 اچیم پیدا شد از بشت رحشن
 رجشن راد از دوران سرون نام
 بود دوران سرون پور میدوچهر
 چو شاه پاک بیت پاک زن بود
 مرشته آمده دی نزد آن شاه
 چو درایام پیدش نیر را پر
 که چون شاه میدوچهر جهانگیر
 بچنگ نور و سام ر کردار
 دران تدبیر ند آن شاه بهرور
 درین اندیشه آن شاه گزیده
 میدوچهر گفتا گای شهنشاه
 بچنگ دشمنان تیر و کمان بر
 که چون از قوس گردد نیر پزان
 میدوچهر این سخن چو شنیده
 ناین تدبیر ررم آعار کرده
 میدوچهر از نژاد ایوج پاک
 چو ایرچ ده فریدون راست فرید
 صهاک ده کنش ناپاک ریم
 که سال الف شاهی کرده بود او
 فریدونش گرفت و کرد در ده

چنانچون داد ن آن گاوایودا
 که این ایوخشست اروی گشت پید
 سرشتی ار کیومرث گزین است
 نکرد اندر زمین خود را بهایی
 نگهبانش دو ایزد بهرین ماند
 که یزدانش رهبر پاس نگماشت
 که تا آن نعم او ماند بی آفت
 دیالیده شده آن نعم چو آب
 که نگدشته بران نعم گرامی
 نعم و قدرت یزدان نگذا
 بدو سندی نام و ناب عالم
 که آن هنگام بدی بدو نه تر
 سوی او اختر رو کرد و ربزید
 نگذشتی در رهبر کار پیرا
 که بودیدی برادرگاه و نگاه
 ارین واثق بی بودی ایشان
 در دانش بر انسان نارسفتند
 نه پیداده از دوی رن و مرد
 که یک سر بود و دیگر بود ماده
 بخت پهلوی گشت اس نام
 فراوک بر چو فروک نام ماده
 که این دنیا را سل اوست یکیک
 برو ماده نه آن بر دو دشتک
 بدس پاک نس فرخنده حوید
 بر و ماده فروک ور فراوک
 که اصل تاریان رین بر دو بود است
 اران هر هفت خلقند ای گهرور
 نباید نام شان هرون درین بحر
 نهاده هر که در دانشوری هست
 دیگر گفتها دمار کردم
 کریم و مهرنان و داد گستر
 بشد کس مایع و بی گشته مصدوع
 نگار خود خلاقی باخته شد
 که مردم ارره واحوال برگشت
 نگهراهی سی گشتند ماحر
 فضل و بخشش و لطف و کرامت

کیومرث گزین فن در زمین داد
 نخستین سودارو این بود دنیا
 اران ایوخشست گان اندر زمین است
 چو نگدشته ارین دنیای دایی
 نس اندر نعم او اندر رهین ماند
 چو بریوسنگ دوبره نگداشت
 هم اسفندارم یک هره پذیرفت
 رتاب و سیر خورشید جهانقاب
 ر بعد پانزده سال نامی
 مشی شدانه بر سفتند را
 که خواندهش و را حوا و آدم
 چنین گشت اندر دین بهر
 منشی مشایم شهر گلو دوشیده
 اران روراست دیوانا گذرگاه
 چنین باشد بر و سال بدجای
 بر و ماده ندانستند ایشان
 دس ارادت هلاک رار گفتند
 چو آن دانش دران بر دو اندر کرد
 نس اران بر دو ان جفتی زاده
 سیاهک نام بر ماده و شا نام
 سناک بعداران یک جهت زاده
 زاده هفت خلقی ار فراوک
 نخستین حقت اران هوشاک و گوچک
 که این ایرانیان ارسل اوید
 دویم خلقی بدش تار و تارک
 بدشت ارین جایش نمود است
 بدینسان مردم هر هفت کسور
 کزان بر هفت را گویم ریکسور
 چو این قصه همه در پهلوی هست
 کتون رین گفتگوی نار کردم
 چو دادار دوعالم پاک داور
 ناین صنعت جهانرا کرد مصدوع
 چو ترتیب جهان ساخته شد
 چنین نامه هزار ارسال نگدشت
 نیم کاری بگیتی گشت ظاہر
 بی آنکه پاک یزدان کرد رحمت

یگردهای اندرون کردند یکسر
 رجهای شرحهای پهلوی فن
 جهان مانند دیضه کرد بکسر
 فلک چون پوست باشد این تودریاب
 دور از صنعت خون حمله نمود
 رحله هستی او را کرد ظاهر
 که روی حای سار آدمی را
 میخ کوه محکم کرد دریاب
 برو بر آروان نام داده
 چه حب و دانا خروار خوار
 کزو سیار حوران آفریده
 همین سه چیز روی گشت نداد
 ده و دو گونه آروار رست رانجا
 که مردم را خورش گردید بی رنج
 اداخدا اشا مژدا بدانی
 شده پیدا تمامی گوسفندان
 پدید آمد همی بی کچی و گامت
 رچندین جوردا و آروان هم
 مدیده دل به نیکی و خدیجه
 روان پاک را در وی دمیده
 که این ایوخشست روی گشت پیدا
 سرشتش از کیومرث گزین است
 بشد کس مایع و بی گشته موزع
 نگار خود خلایق تاحتم شد
 که مردم از ره واحوال برگشت
 بگهرای بی گشتند ساحر
 فصل و بخشش و لطف و کرامت

منازل جمله با گردون برادر
 نگو داراب بن دستور پالان
 عجایب صنعت مایع تو ننگر
 رمین سرخی بیاض او بود آب
 چو اول آسمانرا ساخت موجود
 پس اول آب را نمود ظاهر
 ر بعد آب داده این رمین را
 چو نگرفته رمین حبش بران آب
 رمین را چون بر آب آرام داده
 چه رنگارنگ و گوناگون اشعار
 ر بعد آروان گاو آفریده
 بسا سود است ار آن گاو بوداد
 چو گاو اندر رمین تن داد آجا
 رجس حوردا بان پنجه و پنج
 دلیش در یزشن گرنهوانی
 رمی چه کار از لطف یزدان
 کیومرث گزین از جانب راست
 ازین گاو هست این حدران و مردم
 پیش آدم کیومرث گزیده
 که از گاو ابوداد آفریده
 نخستین سود ارو این به نه نما
 اران ایوخشست کان اندر رمدن است
 به این صنعت چهارا کرد مصراع
 چو ترتیب جهانی ساخته شد
 چنین سه تا هزار سال نگذشت
 نیم کاری بگیتی گشت ظاهر
 پس انکه پاک یزدان کرد رحمت

حقیقت کمورت و بهد اران احوال همت حتم
 که در دنیا پدید آمدند

ز قعر دوزخ آمد سوی دالا
 بهمه نرد بس دیوان گسقاخ
 نیردان میوان آویخت آنجا
 کشیده صف هم امشامفندان
 شده اهریمن و دیوان گرفتار
 فکده سرنگون اندر جهنم
 کشیده در سرشت و اندران حال

گجسته اهریمن بر کرد صرا
 رمین و آسمانرا کرد صوراخ
 یکی جنگی عظیم انگیزت آنجا
 از انسو جمع گشته جمله یزدان
 نژور و خورگ یزدان دادار
 به بهد میدوی بستند آنهم
 چنین ناسم هزار و سی برو سال

نظام ایزد بخشا بنده بخشایشگر مهربان

این کتاب خلاصه دین ار صنفت دستور داراب بن دستور پالن

نوانا و ریومنه و خرمند
درو جا کرد ارواح و ملک را
درو جان داد و هم او کرد در سیر
هم ار موجود خواهد کرد مکرم
چه پنهان بود کار او چه پیدا
بشش گاه و بوقت خود مهیا
ز استاره منقش کرد هموار
میانش خاک و آب و باد و آذر
بهفت افلاک پیدا کرد هموار
نه برج پنج پایه جاش کرده
دو برج ار بهر او آنجا بنا کرده
نه نند میزوی کرد این عیان دان
که با رقص و طرب باشد نه آنجا
که باشد سعد و فرخ نام او
نه برج شیر سیرش داد جاوید
حمل عقرب بود دایم ورا دام
دبرج قوس و حوش نیک نگماشت
دبرج دلو و جدی ساخت مبعوس
رجمله اختران این نه ایوان
دساعیار و طرار است این دیو
نگونار اندران نندش نگهداشت
پلیدی و عقوبت درد و آفات
اران بر چرخ پنجم مبرسد نیز
که خورشید است آنجا شاه طارم
فقد خاکسترش بر چرخ ناپید
دیقتد اندک اندک نیمعول
زنکسش شود آباد ویران
بهردم میرسد رنج و صررها
دیگدم حمل عالم را ریودی
با حکام بیات ارکان انجم

صربامه بنام آن خداوند
که ار قدرت بیا کرد این فلک را
چه از مردم ار حیوان و هم طیر
هم او کرد ار عدم موجود مقوم
دگر ناره رکنم آرد هویدا
قریب سال پیدا کرد دنیا
لخستین آسمانرا کرد دوار
مصور کرد نه مقف مدور
ده و دو برج بهفت اختر سپیدار
بچرخ اولین مه را سپرده
عطارد را دیگر چرخ جا کرد
یکی جورا و دیگر صبله خوان
میوم گردون بزهره داد ماوا
نموده ثور و میزان خانه او
نه چارم چرخ داده جایی خورشید
نه پنجم ساخته ماواي بهرام
ابر چرخ ششم برجس نگذاشت
نه چرخ هفتمین کیوان مدحوس
یکی شیطان و ارونست کیوان
دهردی و بلیدی و من و ریو
برای آن بچرخ هفتمین داشت
که میریزد روی خود نیات
گردون ششم افتد اران چیز
رسد زانجا عین نو چرخ چارم
شود سوزنده جمع ارباب خورشید
بچرخ دیگر و بعدش ناول
اران گردی همی افتد نگهبان
اران درد و نل و این خطر را
بهفتم چرخ گر جایش بودی
ثوابت جمله در گردون هشتم

نمزم و کارزار و هم نه پندار
 تماسی ساز و برگ و گبرودارش
 نر و ماده کند این درکش یکجا
 نر و کار و آنها کن نگهدار
 کند این روز بهتر کار و نارش

تفصیل روز آسمان

بروز آسمان ده یا ستان وام
 کند آراستن هم موی و ناخن
 نفیرش کارهای پاکتی و نور
 برة در کاروانی کار کردن
 نواة دور رفتن در سفرها
 کند درکار سودا سیم و زر صرف
 که تا فارغ شوی زان قرض انجام
 بشوید سر پمیدون جملگی تن
 کنده این روز ار نزدیک و از دور
 هم این روز را بهتر شمردن
 که بار آید مظهر ار خطرها
 که آید سود ازان کار نو بشکری

تفصیل روز جماد

بیارابید خانه روز جماد
 درخت و دار و میوه در نشانیدن
 پمیدون سیم و زر در گنج کردن
 نخوردن دار و درمان درین روز
 نهی ار کاخ و ایوانها تو بیدار
 نکشت و وررها کاریر راندن
 که در خرمن پمیدون دانه بودن
 که تابود ازان دلها پرار سوز

تفصیل روز مهرسند

بروز پاک کان مارا سفند است
 بکار دانش و فرهنگ و کوشش
 که سازد کار درصاتها و دارو
 زنی را در زمانی خود نماید
 ملاقات بزرگان و امیران
 بکار گرفته باشد راییدار
 هم کار جهان این روز بهتر
 همی این روز را کاری پسند است
 کند در خریشکاری نیز نخشش
 نه پدراید تن خود را زهرسو
 کران فرزند نیکو فهم زاید
 کند این روز از شوق دل و جان
 رراه جرم باشد پاک کردار
 که تا یابد مراد خویش خوشتر

تفصیل روز انیران

الطون روز را کار متبده
 چو آید سود اندر خویشکاری
 که کار کوفه آن سود این روز
 کند در خانم و جایی گزیده
 ازان تو حصه یزدان را نداری
 کند تا باشد ازوی گرفته اندور

تفصیل رور رام

کنه با مردمان هم دوستیها	نور رام رامشني خوشیها
نکار آید کنه این روز نریا	هوان رپیا و راری کان بدتیا
چهار پدموختن این روز کردن	چهار زن خواستن دیگرز خوردن
مهد خواهد ازان ار فضل ایزد	رود در خانقه دستور و موده
کني تا نوشقه عقیل نهادي	تن خود با روان انبار ساري

تفصیل رور باد

زبان در سود کسی شمارد ایدر	نور باد سارد کار گوهر
دهیگر کسی دانباری باندور	گزارشن گنه کردن درین رور
خورد تیمار بهر آن جهان را	کنه رامشني ار بهر روان را
که ار بیروني ناد ایزد نوازه	تمامي کار خوشبوئي که دانه

تفصیل رور دپیدین

نکار نو نخستین دست آری	نور دپیدین کن خوشکاي
که داد مردئي تو در زمانه	رن تو نا خوشي آور بحانه

تفصیل رور دین

کني و خوشکاری را گریني	نور دین هیدون کار دیدي
روي ار داد بر گوئي سخنها	بچههای دین و ادبها
کني کار حبوب و دابها را	بیارائي بوبت خابها را
بهرنگ و ندانش سر فرازد	بطفل و کودکان بدرای سارد

تفصیل رور ارشسنگ

کزو باشند دانا و خبردار	نور ارد باید کرد اینکار
که تا ناشي نگیني ران توانا	بپوشیدن بصدیقهایی دانا
که باشد هر مراد خویش فیروز	خراسنر کشته ناید اندرین رور
هوان رسم مروسي را نمائي	ر که نانوتي و ار که خدائي
بوسنرگ و بزیور بخشهش نار	بفرزندان ده پدرايله و ساز
بدریشان ده گنج و سپاهان	رسد نریاد نا نریاد خواهان

تفصیل رور آسیاد

که ناخود آنکسي واستگانه	نور آستاد این کار دانند
که چندین خدمت تو کرد ناخش	مراشانرا ندادن مرژ و پادش
نبودن هر کسی صبر و صفاق	فزودن پای و گاهی موافق
نبودن شان بصره گونه عقوبت	گناهان بد دین را معوبت

کند کار خرید و بیع هر چیز
مقاع کاروبار جمله دنیا
فراموشه نزاع و کینه خویش
چو پانائی شهر و ملک و ده ها

فصل روز سروس

بود روز سروس این دیم کردن
هران کار دیوی و هر هست
چو کار سروری و پاسبانی
بچنگ دشمنان گرفتند این روز
کند این روز پریش از فروماند
نباید تا کند آن روز سرشوی
ازاپس جامه نوراست پوشد
فرستادن همی مکدوب نامه

فصل روز رشن

بروشن روز واجب هست ایفکار
هرآن کاریکه سریش راست باشد
نخوردن هیچ سوگند اندرین روز
کند کار فراوانی ناین روز

فصل روز فرودین

بروز فرودین این کار سارد
درون و آفرینگان فروهر
همی یاد ارمی و شیرش نماید
همی دون کار کرمه ویش کردن
کند با مردمان خود آشتی را

فصل روز بهرام

همی در روز بهرام این کذی کار
مپیهدار است بر هرکار دنیا
که این ایزد است از یردان دیگر
چو کار رزم و بزم و هم سواری
کند پدایها فرید و رن را
هران کاریکه از ارتیشکار است
رود این روز اندر رزم دشمن

که جمله کار گیتی راست محقق
که خلقا را کند دور از بدیها
نکار دنیوی و فرور بر فقر
صلاح و هم شکار این روز داری
چه پدمورد بجامه خویشش را
کند این روز هر چه در شماراست
نیاید قتح و گردد روی روشن

تفصیل ماه روز

بروز صم ستاییدن و پانوا
 بران کاریکم مشکل بوده باشد
 بقال بیک و فرخ کار و کودار
 بجاخت خواستن در کار رامش
 بر آنچه کار دور ار گردش تدز
 بحوانه عام دین بهر روانرا
 کند این روز تا آسان شد
 کند رامش بی ار هر کار بهوار
 نگار دنیوی حرص و حواسش
 نکن این روز رودی رود بر خیر

تفصیل روز سر

برور تیر سارد کار مریگ
 شدن اندر دندستان ریدش
 بران مریگ کانرا یدشم چاراست
 چوکار تیر اندازی و هم جنگ
 چوکار چاه و جوی ورود و پل را
 کند آباد ار ورر این زمین را
 بشوید تن بهی بهر روان نیز
 کم تا باشد اران بسیار پوشدگ
 فرستد کودکانرا بهر دانش
 بهم این روز کردن سازگار است
 کند آموختن این روز بی بگ
 بیاراید همیشه هر محل را
 کم تا پاند اران دنیا و دین را
 بویاراید روان هرگونه خود نیز

تفصیل روز گوس

برور گوش رین گردان براسپان
 برنج و آت خلقان حمایت
 بر آنچه کار کار گوسعد است
 بهم کار صلاح و ورش آن
 یکشت و وررها هم گاو راندن
 کند کم خورد هر چند گوشت این روز
 برور گوش و هم دیگر انبوان
 برنگ گونه گون آراستن شان
 ر انگور و رخرما کار سارد
 خریدن جملگی این روز مبدان
 بهم این روز کردن به رعایت
 بهم این روز کردن سودمند است
 نمودن هر پدر این روز مبدان
 نآمرش پی این کار مانده
 کم شیر و عیدار و برخوان ناندوز
 تها می شاخ و هم سم ستوران
 دهنش بیکتر دادن بایشان
 نه بیع و هم شرا انبار سارد

تفصیل روز دبسمبر

برور دبسمبر این کار کردن
 کند آراستن خود ناخن و موی
 کم در تعلیم هر علم و پدرها
 کم در هر کار بیک و هم گرامی
 نکوتر خورشکاری را شمردن
 بود اروی دین پاکیزه مرشوی
 کند این روز کار هر مقرر
 کند نایدگی این روز سامی

تفصیل روز مهر

برور مهر کن کار ای بهرور
 کبان رسم ادب دارد مپانرا
 تواضع را بچشم رحم ننگر
 نآمورد مپان چرم کپانرا

همی اندوختن انبار یکسر
برای کار نو باشد نخستین
یا بادانیش هر کار ننگر
کند این روز خوشتر از ده دین

تفصل امرداد رور

که در روز امرداد این نمودن
همی انبار را آمار کردن
روان و تن همی این روز شستن
روزی این خواسته بدار کردن
سوی اشجار و کشت و راع دارد
سوی این کار خوش این روز دارد
باید خواستن این روز برجا
همی آرایش تن با روارا

تفصل د بدار رور

بروز هر مزد کاریکه فرمود
بریدن باخ و سرشانه کردن
نمایشهار سوی آنگار رو رود
پس آنگه تن بسوی عمل بردن
که قادر کرها ناشی خرقه ناک
یعنی این روز دارد بیت پاک

تفصل آذر رور

بآذر رور ناید کار کردن
دعا خواندن به پیش پاک دادار
رنگشانی و هم از خویشتن کاری
هر آنکس را که یاری نابزرگان
کند جایش چو از جای بجای
طعام و برخوردش کم بختن این روز
که خود را سوی آذر ایزد بردن
زهر هر چه حاجت باشد و کار
کند این روز ناید سارکاری
بود این روز سارد اردل و جان
بخانه یا سفر باشد و فای
بر آذر بوی خوش به روشن افروز

تفصل آبان رور

بآبان روز سارد کار رود آب
که پل را بر سر رود آب بسمن
و با چشمه و یارین مثل شاد آب
که مردمان ابر آن آب چستین
سرگاریز و بهرو حوی گشادن
نکندن جویها برجا و هر سوی
کند جاری سر بهرش به نستان
کند آباد و رور از خواش و سمن
که آبان رور از خواش و سمن

تفصل خورشید رور

برور خور که کار نور باشد
هران کاریکه مشکل تر نماید
کند آنرا که مثل سور باشد
کند این روز آسان در آید
اگر بر کام خود باشد راعب
اگرار کشت و ارکار چوبست
که تا فرزانه باشند داستانها
اوستادن بمکعب کوبدگانرا

کند رامشچی و عم دور دارد بیت بر موبه و دستور آرد
بهوشد جامه بر اندر این روز بود هرگونه در دل شادی اندوز

تفصیل بهمن روز

به بهمن روز کار عقل کردن ره دین پیش مردم نقل کردن
شدن در خانه دانایی و عاقل نکردن خویش را از کار عاقل
بیاران خود تو پرمیدار می باشی ردایش کار وریدار می باشی
کند با دشمنان هم آشتی را بپوشد جامه نو پاک و اعلی

تفصیل اردیبهشت روز

برور پاک گان اردیبهشت است شدن در خانه آدران بدشت است
دشمار خواستی رین ایزد روشن کم با باشد روان مانده گلشن
و یا دارو و درمان را سرشن نمی بیک است هم این روز خوردن
چو کار خویشکاری و روانی نمیسودی نو داد شان بدانی

تفصیل شهریور روز

به شهریور بود کاری نمودن کم درین روز ناید شاد بودن
بسردار و مہان و کارداران گماریدن بهرجا که سواران
بشکر دادن روری درین روز کم باشد گنج وافر سود اندوز
بدیو رفتن کند عذر گنہگار بپسودن ر رحمت بر تو کار
بآمرزد همی جرم فروماند درین روز است از عقوبت سجن راند
بدرویشان دشمن را فزودن ستم بهداد اریشان در روندن
ملاقات بزرگان و امیران گرفتن فایده ها از وریران
کمان خود از مہان ورید بخشش ربهر خواہش و حاجات بخشش
رصد فریاد هم فریاد رس را کند چاره نه بیچاران و کسی را

تفصیل اسفند از روز

برور پاک اسفنداره را رن نو خواستن چه غمرو خود را
بخانه رن شدن یارن بحانه بخت این کار کردن در زمانه
زمین از ورر آبادان نمودن رباغ و کاج دلشادان نمودن
همیدون رادی و راستی را نکردن کار عیور از راستی را
برانکس کو کند کاریکه فرمود فزاید شادی و عم جمله نزدون
عمارنہای کاخ و خاتہارا بویاید نگارد دانه را

تفصیل خرداد روز

همی در روز خرداد این کند کار کم تن شوی و روان پیر او خوشدار
بکندن چاه و نوکارپز کردن بارور آب را آمیز کردن

بود نخشا ورزند پیچ صوفه
به یکی حل کدم قان آستانه
حلقانم نکوای مرد روشن
در ورزیدن فرزند نکشا
کران گبئی و مدود دست آری
رمحص لطف وجود خود حلقان
اوخش هم پشیمان ما بنت بید
که نادانسته کرده در حبابرا
داین بیت کند دردل ستایش
مراد خوشن هم حاصل آید

همی گوید که اندر کار کرفه
که سازم رندگی مان سهامه
بگوید ایدچنین گاه رفیقن
که اندر خواستن رن باش نخشا
نکن کوشش نو اندر خویشکاری
چنین گوید آریون گاه یزدان
گمابی را که خود تان جسمه ایستید
که آمرزم گناه و جرم تان را
رهر آن به سه نوبت بدانش
که تا مزد دیابش واصل آید

سر درد در رک است

برج و درد حلقانرا ریانکار
حلقان بر ناپاکی گران کرد
گرانتر کوه و بر مردم روان کرد
که نابینا شود مردم نگهبان
که مردم گر بود از گوش بدوش
که عاجز بست مردم رن گران درد
که فرض شان بپرسند هر چه فرمود
که بر مردم نهاد از کاسی را
کران باشد مردم پای در کل
که خان و مان مردم روست ویران
یعین از درد اهریم شناسد
کزان اندر دلش آن کیم یاد است

چو پنداره گناه میبو آید کار
که این سه چیز را از جملگی درد
که این سه درد را هر بر همه درد
که بدش بوبیاء چشم حلقان
دوم درد اینکو ناشنوش از گوش
که این دو درد شیطان خاصتر کرد
که دادار جهان بر هر دو محشود
نه آن درد میوم با آشتی را
که جنگ و کینه میدارند در دل
بود نا آشتی بدتر حلقان
به هر مردم که در دل کینه باشد
که او اندر دلش دردی نهاد است

تفصیل هر رور در پهلوی بود

که ناید کرد هم این کار هر رور
ببزم آورده ام ران ارجمندش
که در تحقیق لوشک و گمان هست
کس آن تاریخ کرده رور مایان
که این روری رن و آن سود مدد است
بدانای درین دفتر گزینی
شود خشود بر تو داور تو

نه این در پهلوی تفصیل هر رور
چو خواندم جملگی آمد بدش
چو تفسیر دگر در نظر کان هست
همی تفسیر می تاریخ بود آن
وگر نه نزد دانای پند است
توای داراب پالن هر چه بدی
که تا می رور باشد داور تو

تفصیل هر مرد رور

بباید کردن چندین کار این رور
حسانش در دل خود را شناسد

نروز هر مرد پاک و فیروز
شمردن خواسته چندانکه باشد

درون و آفریدگان کن نو همراه
 تو بحکم نزرگان شودل افروز
 رسی روره کنی ای نه مدشن
 درون و آفریدگان نیکویان
 نعرندان و هم کداندوانت
 ده راحت اشوات بهر حال
 میرد و چاشنی اندازد حال
 رحله رورها این روز ماهی
 رسی روره کنی ای نه مدشن
 دگرناج سروش ای مردروشن
 بهی یکدسته جامه ایک اعلی
 بدست آید نوا آن میوه و چتر
 کران نهایی مردم برورش یافت
 هر چتر پی به افزونتر آنرا
 کران راحت روانا میروند نیز
 میرد و هم درون و آفریدگان
 کد این کار نا باشد بهشتش
 پخت نا سال واجب هست هر یوم
 که در جنت روانا میشود یار
 یرشن آن روان پاک و فیروز
 کد آن روز ار اشوان و بردش
 بسنک نظم جمله در نامدود
 درین دفتر در آوردم حکایت
 پراگنده که ده نکجا سپردم
 شود آسان بدانایان نامی
 کد افزون ازین باشد توانش
 انوشیروان ناین نداده رساند
 مگر حاسد که چشمش کورو کد است
 بعیرش هر چه بود او را بهتتم
 که این دین را بهایت نیست هرگز

کد یشت اشوان ماه در ماه
 چو آمد شش ماهی خود اول روز
 درون و آفریدگان و یرشن
 روز روره کن یشت اشوان
 که نا باشد دهایی آن روایت
 ترا روزی فراید نیک آن سال
 کد هر ماه رین پس نا سرمال
 هر سال اول روزی گراهی
 درون و آفریدگان و یرشن
 دوم ناچ اشوان و روزی کن
 بهمدون بر درون فرو هر را
 ر هر میوه که باشد در جهان نیز
 شراب و ماهی از هر چه حورش یافت
 دگینی میل باشد آن روانا
 بهد پیش درون اینچملگی چتر
 روز سال کن یشت اشوان
 دگر فرص آنکه هم بعد گدشنش
 یکی گیتی خرید و یک نوشدوم
 سروش ناک را و ندید کن چار
 کد هر سال خود آمده و آنروز
 درون و آفریدگان و میردش
 نهامی کبفیت نا سالکان بود
 بر آنچه دیده ام من در روایت
 نهامی کبفیات فرص مردم
 بیاوردم درین دفتر نهامی
 شده حتم از فرصیات این حساش
 بران دانا و عاقل چونکه خواند
 چشم جمله دانایان پسند است
 روایتها که از دین بود گفتم
 ایا داراب پالن کن تو موجر

فصل روز نامه و دیگر پند

بیشته دیدم اندر بهای این
 نمردهای گیتی را بیکسر
 صباح و بیهوور و آخرکار
 که یزدان اوی شمایی مردمان

دگر پند هست اذدر راه بهدین
 که خورشید ایرد پاک و منور
 ده فرمان بهی هر روز سه بار
 چنین گوید نوقت نامدادان

نیایش هم پخت خوانند تا تاب
 پس اندک غسل تن رودی نماید
 نه پیش کش سرشب دار پُرو
 کند روشن سه شب پاک نغمه
 کند یشت سروش آن پاک دانا
 که باشد آن روان بسیار راعب
 روان باشد ازان بس خرم و شاد
 بود چون فانی ای بی صبرش
 گروندان نهد از وی عیانست
 چه وندیداد و هم این دار پوشش
 روانرا توس دیوان پیروزاید
 که ترسانند دیوانش نابوده
 ر دیوان میبرد بس گیسو دارش
 سرنج و عم روان نکال آید
 ر دیوان میکند سمار برپیز
 اگر آتش بود آنکای پاید
 که تا سه روز اوستا را بخواند
 بخت بهر روان خوانند تا نام
 چون خویشتانرا که باشد او پرار سور
 دگر کس را مهری اندر گرفتار
 یزد ناج چهار از رای روش
 دوم رام ارره نیکی نهاد است
 چوناج چهارمی اردافروهر
 سعید و پدید گمن و یک مرعوب
 یزد پیرد همی از روی نیکش
 کزان دهمان گذر بر پل دانه
 که از شرفش جهانرا هست آید
 کزان بر پل روان گذرد تن آسان
 شود جمع ار برای دین و آیین
 درون آفریدگان تا یرشد
 کران کس دور باشد سوک و عم که
 اشوان فروهر را یرشن خوان
 بواج و آفریدگانش نه چیز
 سیوم ناج سروش این نیک بدگر
 که فرموده بدسوران پیمبر
 چهارم هم نماه و هم سر سال
 درون و آفریدگان کن نو بهتر

وضو سارند آنکه جمله تا آب
 ارا بجا جمله در خانه در آید
 کند روشن چراغ از سه قدم دور
 یکی شمع بسیدد گام دهم
 که تا سه روز بهر آن روانرا
 بهر شب هست وندیداد واجب
 اگر یستم بود یشت وندیداد
 سروش ایزد به سه شب دستگیرش
 نه پل بر پاسبان آن روان است
 اگر نایسته باشد کس سروشش
 سروش ایزد روانرا یار داید
 سه شب باشد روان در رنج و اندوه
 بود هر شب چو سال سه هزارش
 که سه شب نه هزاران سال آید
 بود هر جا گریزان آن روان بدز
 نه پیش دهم یا یزد کش آید
 بکانه آن و دُرده خویشت و ندود
 هم خویشتان سیوم روره که شام
 نباید خورد تازه گوشت سه روز
 بسازد تا که اهرمن دگر بار
 نه بیمان سیوم شب گاه اوشهن
 بکشتن ناج رشن آسان است
 سیوم ناج سروش آن پاک داور
 نه پیش ناج چارم حامه خوب
 نهد هر میوه و می را نه پیشش
 بدام چارمین دهمان بخواند
 نگاه نو طلوع پاک خورشید
 بخواند رود دهمان آفریدگان
 چه خویشتان و عزیزان جمله بهدین
 نیایش یشت خوانند و پخت را
 خورند آن جمله نان و گوشت آندم
 دهم روز است ناج و آفریدگان
 یزد سی روزی روزی روز سیوم بیز
 بهمراش دویم ناج فروهر
 یرد یکدمه جامه با فروهر
 کند سردسته حامه لایق حال
 رور سی یکم اردافروهر

که در پازید معنیش تمام است
 نیشتم است مذل آفتابی
 بسی تا کید دان ای مرد دانا
 بعد رور ناید کار کردن
 ندادن هر سارا راست بشو
 که دست شان جدا از داغ نباشد
 درست و راست باشد پس حموش او
 نه نزدیکی آن کش در ندارد
 که باشد پاک و صاف و بیگناهان
 بخواند یشت گاهان کرده چند
 سراسر تا اشهر خواند هم پشت
 نه بپند آن سارا گاهان نه بپند
 بخواند راست تا و ما در و جم
 که حنبدده سارا ایشان نه بپند
 بگاهان برسد از جای کش رود
 بهایی یشت گاهان رود تارند
 ران تا بهت کرده بیز راند
 سارا ران پس از خانه بر آید
 نباید آمدن از هر بهانه
 ناکید تمام ای پاک نهم
 بر آورده نهمالان میارد
 که دیاله سارا رفتن ر هر کار
 برو واجب بود عسل از صفا را
 نباح و هم بپویند ای نه افزا
 بدفر میخوید مهر پر نور
 بقدر خود درین کرمه مکی دیر
 بود کرمه روانرا مدرسد نور
 گهی بار آمدن حرصش رداید
 ساسالار را رودی میارد
 هم دور ایستد آن پاک نهم
 که ناخیزد نس از دهمه بیقال
 برسم دین رنشتی میارد
 در دهمه کند از قفل مسود
 هم پاره کده و در رمدن پست
 نباید آمدن از هر بهانه
 بهار دهمه خواند خود نارود
 بخواند باج سرشت از پی هم

ریزدان جهان این سه کلام است
 چو دستوران که شرحش را کتایی
 نباید نرد یک جادو سارا
 سارا وقت شب دهمه ببردن
 ساسالار را نس کیده نو
 دو تا کیده دست خود نه بپند
 بخواند تا اشهر باج سروش او
 پیش گاهان ساسالار آرد
 دو پیوند را رهبر یشت گاهان
 نباح و هم بگید نه بدید
 بخواند اولین شان باج سرشت
 پس انکه یشت گاهان را گزیند
 چوم کرده می از صدق دل هم
 پس آنکه نکطرف رو کرده ایستد
 سارا نار چو بگید نه بدید
 پس آن دو پیوند و راست سارده
 سارا دیده سر تا سر بخواند
 تهمچا گفته نباحش را گذارد
 بعیرار پاره کردن شان حانه
 کده روی سارا سوی دهم
 ساسالار از حانه بر آرد
 بپندینان فریضه هست بسیار
 هر آن کو شد بدبال سارا
 هر آن کوشد بدبال سارا
 بهر گامی بود کرفه تا فور
 تا فور بهت ورن پانزده سیر
 بهر گامی تا آمد شد تا فور
 بوقت رفتنش کرفه مزاید
 * سارا در پیش دهمه چون میارد
 بسش بهدین ر میصد گام دهمه
 دهمه سنگ نماید رود در حال
 سارا چون دهمه در گذارد
 دهمه چون سپرده شد روان رود
 ساسالار پس آن کیده دست
 بعیرار پاره کردن شان بکانه
 گذارند انچه پس واج و پیوند
 ستاند آب ر را جمله آیدم

بوم آنجا یگم نا سار و یا برگ
 نیامد کارگر قی و فتنها
 درین چون و چرا ناگهانی هست
 محکم پاک یزدان می ستاند
 چو عمر مردم آخر شد ستان جان
 کلم عالم بدورج در گرفتار
 که بی مدت رحلغان جان ستاند
 نمود از بهر پاده فراه و آوج
 دهر جرم نماید معویت
 بقاد کرد مردم نا شدایی
 طلب از دورج تارک سان شد
 دهم جا که بهشت ار لطف بهسد
 دیگر کوشش کان بودید بومید
 عذاب و رنج و بدبختی چشیدید
 شفاعت کرد بدعمر بران حال
 بخواهد و برترین جدت مکان داد
 دهر کس ره ردورج نا گشودید
 رسد سار حساش مهر داور
 فرسندش بدل شادان مدت
 بفرماید بدیوان مهر داور
 بداند آن روان نا آه و آوج
 که مدل نوکوان بودست بر پا
 نباید نا رضا بودن درین داد
 کند از گریها سزار پرویز
 که اهرمن بود رس فعل شادان
 صبور و رضا خود داری و س
 که خود را دورتر از گریه میدار
 که بر سرده کند راری واقفان
 بداند آنکس کورا یقین است
 شنوار دل درست ای نه منش
 بنظم آرم درین دفتر بیانش
 رسم در گیتی ای یار نیکورا
 که پندارم انائی را بدیا
 که حرصدم نمرگی و شکیدا
 رمرگی و ایانش بود نهر
 بجز خرسندی آنرا رهبری نیست

که یادم من رهائی ار ره صرک
 چنین کرد و نرفت آخر دنیا
 ازین ره جملگی را رفتنی هست
 که اهرمن چنین قدرت چه داند
 باهرمن سپرد این کار یزدان
 وگرنه خواهد اهرمن که بکار
 ولی به حکم او چند بس بقاد
 که ایزدان مدل یک دران دورج
 ولی بر دورخیان بر عقوبت
 فنون از جرم بریکرا عدایی
 چو یزدان بر روانها مهربان شد
 بخواهد آن روا را و بهسد
 مدالشی دان روان شاه حمشید
 که در دورج بی سستی کشیدند
 که بعد از مدت چنین مدال
 بدو کس شد چو یزدان بهر دین داد
 باهرمن اگر قدرت چو بودی
 دو دیگر بر روانی بر چنور
 بهشتی گر بود اورا نعت
 بود گردورخی بدین و بر شر
 اران پس میکشد اورا بدورج
 نه بین مقدار اهرمن دریدجا
 رهبر آن نباید کرد فرنا
 بر آن بهدین که او باشد نه همز
 بود راری و گریه فعل شیطان
 که از گریه نباید نار پس کس
 بودیداد فرمود است دادار
 که نس ناشاد و ناهوش آن رهین دان
 رچله جرم بدتر جرم ایدست
 دیگر فرمود یزدان در یزشن
 کلام پاک اوستا نیکمانشی
 نخستین او عهد نچا خوان بمعنی
 کلام پاک دیگر او عهد نچا
 سه دیگر را بحوان و یسمان نچا
 که یعنی بهر نئی گامه درین دهر
 که غیر از صبر چاره دیگری نیست

که میدو در روان بر نور سازه
روانش در گرو نمان شاد ندشاند
پنت کردن نماند از دهباشی
که تابشش پنت خواند باواز
کز آن آوار در دل یاد آرد
نگارد پس رمین و پاک سارد
سوی سرشت ناج اول بقاره
رحمه کار دین نا هوش ماند
پس آنکه جای کش نگارد آنرا
سروش از پیش او هرگز بچید
چو بردارد کسی ریم تو شمار
نداند پس کفن پوشاندنش تفت
پس از بهر کفن سویی بکوشد
فقد ریم شود در دین نه است
که تا پنهان نماند هیچ سو را
ببفتد بر رمین بشدار سریش
رگوش دل شدو ای سرد روشن
نه بدش ندد اگر کسی طفل و خورده
ندست خود نگیرد گارد را تیز
سراسر تا شود حد صفا را
کذار ناج را بی چون و بی چند
نگاروار خود پوید ناروند
سارد گریهها ای راست کیسان
که از گریه کند بسیار پریز
روانش را رسد زان رنج ویداد
میدوران یکی روداب میدان
که برمن زن چرا سارند دیداد
که می ناید برمن این نلاها
که یزدان ناپدید رار گفت است
هزارش دیو ند بهره دوان است
بزرگ و حور پیشش هست یکسان
چه شاه و هم چه دانایان و نبرد
نه نالهان که آنان ناپسندند
که کی گاو س رفت آخر دنیا
ر آهن نارگ را کرد آنجا
که نهصد سال بد شاه دلبران
که خوابم شد بوقت مرگ خورد فرد

که قصصیرات بیان دور سارد
خصوصاً وقت نزاع جان پنت خواند
اگر از بخودی ستم رباشی
بفرزد و بکوبشش فرض شد بار
اشم را بر دهبان وی سپارد
پس آنکه بستری بر خاک سارد
همی دوکس به پیوند باشد
نگارند تا اشم خاموش ماند
بستین سگ نماید آن روانرا
پدام و کشتیش اول نه ندد
بچیز سگدید و یا دیوید بسیار
همیدون از قصا جان کسی رفت
دو تا کیسه دوکس بر دست پوشند
چو بر اندام مرده برهنه دست
برسم دین کفن پوشاند او را
ر اندام برهنه چرک و سوش
که باشد آن رمین تا سال ریم
نه ندد پنج بدش گریزی است
که چون از کفن فارغ شود نذر
کشد سه خط نگرد آن نسا را
نایستد دور شان رانجا نه پیوند
پس آن دوکس جدا باشد ریوند
همیدون بر روانش جمله خویشان
بفرمود است دستوران پاکیز
چو خویشانش کدند راری و مرید
بگیتی چو بکمر ریوند اشک خویشان
کدند آنجا روان راری و مرید
بکردم من مدی خود نا شماها
که اندر بسک پادخت این بهشت است
که استگوان دیو جان ستان است
کز آن عالم خلاصی یافت بتوان
چه پدیده بر چه دستوران و مرید
نه اهل مالها کان سود متدیده
نه آن نالا رونده برسمها
نه در تحت رمین کان مفر دریا
که نداد افراسیاب آن شاه نواران
ز آهن ناره را از بهر آن کرد

بختش دیده نابد نه منشن
 بدل کردار بیک خود شباشد
 بتن پاک و بدل باشد پُراور
 بروی او بهی باشد فروعی
 بود نزد همه بهدین پسده او
 که در عقدی مراد خویش یابد
 پیشمانی و شک آرد پدیدار
 چه کردم من چرا گفتم چه باشد
 نداده هیچ کوفه بدگمانش
 که اندر دین بود بی چون و بیچند

بهستوریکه فرماید نزشن
 بهپاکی و اشوئی بیک باشد
 بهخواند راست و سقا از غلط دور
 بگوید فحش و زل و هم دروعی
 بهاند معنی پارد و رند او
 ورا فرماید آن کاریکه باشد
 نه این داند که بعد از کوده کار
 که من کاریکه گفتم کرده باشد
 باین نیت بهیدو از روانش
 ده نویقی آنکس را خداوند

در بابت ایفک که کسی نگردد ارش دنیا و پس او چه کار بابد کرد

که استخوان بهر جان ستانی
 تا هریم رسد رین فعل نه سور
 نداند آن کسی کورا شود آن
 که یک داند رددان نسکی نو
 که بیرون میکند جانوار قالب
 پس از قالب کشد جان دیو بدکار
 که استخوان جانش میرناید
 بهی باشد چنان ماندده بود
 روان گردد ندانم سوي کردار
 که کردم من گد یا کوفه را پیش
 اران شادی خبرداری نماید
 شود ران بخبر تحقیق دانش
 چه برسد بر چیدور هر فرح
 همانکه عمل او را داده ناید
 ناب زر بشوید بیک آنرا
 بسوي ناچ و کستی بیک پوید
 اشم و بوی بگوید مرد نامی
 پخت گوید شود آخر پیشمان
 بهیدو ران روان را ران قرار است
 بهستکان ران پخت ماوای باشد
 که کردارش نباشد سري رشنی
 که مان اورمزد امشا صددان
 بود از سوي دورج مثل دیوار
 که مینال روان دآه و آوگ
 بهرمود است آن یزدان بهچون

کسی را گر قضای آسمانی
 نباید تا کند جانوار از تن دور
 بسی سختیست وقت کندن جان
 نهیدانی چه شوری میبندی تو
 تصور کن چه سختی هست غالب
 بدینم بر نهد بار گران بار
 بسی سختی بجانش میتناید
 ازان سختی زن او ردد و هم سرد
 شود که بخبر گاهی خبردار
 بهنجوید گناه و کوفه خویش
 روان چون سوي کوفه می گراید
 چه سوي جرم می بیند روانش
 که آنجا که چه خواهیم داد پامخ
 مر آنکس را که وقت تنگش آید
 رموي سر بهی تا ناحن پا
 پس این مانند هم ناب شوید
 پخت خواهد پس آنکه نا تماهی
 ولی آنکس بوقت رفتن جان
 ثواب وي بهقبلی بدشهر است
 اگر دوزخ روانرا جای باشد
 بهستگانی بود باشد بهشتی
 بهشتی گریود جایش گرومان
 روان دریل رود نابیک کردار
 که ناید در نظر اعقاب دورج
 بدین نه پخت را پای افزون

نسی تاکید داید جهه کردن
میوم باشد مگس هم مور چارم
نژودی کش همی بهره صفا را
همین پنج اندای یار همنور
همی یاند مکن رینکار صرفه
نسی باشد هم از دیگر روانان
نچنت رفقه اند از بهر دیدار
دیدند آن بهشت و دورج آیدن
نسی خوش دید راحتهای این قوم
همان من درین حاگه بی نه
نسی کردند پوزش با سخندان
برو ریدجای اندر روی گپهان
نگو آنجا و دشمن را بکن بهشت
همین جاگه نغصه پاک دادار
که در حرمستان گشتن بکن رود
نگویم با شما پاک و اشوان
شود بشکسته قالبهای شیطان
بدین ماردبسان بیک خواندن
خراسنر کشتن در دین و آیدن
نکش نوحراسنر هر حال آیدون

در بابت آنکه در کار کرم کردن و در دین همسر شک ساورن

نه پیش پاک بهدینان سرایم
چو دیگر کار را مراموش گیرند
راتشت اشورا راست خوانند
تن و جانرا رهبر دین سپارند
کند یشت و یزشدهای بی سر
دستور و نمود پرورشهاست
بعقبی مؤد او را در نیاند
اگر شک کرده ناکرده شناسد
که بنویسد نامش مهر داور
کند در کنج سود خویشی ابلر
دو چندان گرفتارش را حاصل آید
کندش شاد و دلخوش با روانان
که در هر کار دین شک را کند دور
ندارد یا بفرماید بمقدار

همی در پنج خرفسنر نگشتن
وزغ اول بدان پس مار و کژدم
نه پنجم موش دزد پیر دعا را
که از خرفسنران بهیار بهتر
گشده خرفسنران بهیار کرم
نچنت در مراتبهایی ایشان
که چو اردای ویراف نیکو کار
بآدر انزد و هم نا مروش این
همینو در بهشت و جای این قوم
نگفتا کاین مورا حاگه خوش آمد
پس آنکه چمگهی امشاسندان
که می بینند راحت شاه و خلفان
که وقت نامد و عمر نو هم بهشت
چو در گپهی نگو ناشدت کردار
رهبر آن نسی تاکید فرمود
همیدون نفع کشندهای ایشان
که جان ایزدی رسته شود ران
همیدون گرفتاری جان رها بدن
هرآنکو بهشت و باشد پاک بهدین
نواهی داراب بن نالی فریدون

چو دیگر ناب دین نه کشایم
که از راه یقینش گوش گیرند
که دین ماردبسان پاک دانند
نکار دین بدل در شک ندارند
هران بهدین که آرد شک بدل در
نگوید خرد که این رسم و روشهاست
چنین دانسته کار یشت سازد
هرآنچه کار دین را کرده باشد
دران گپهی توانش را بدقت
هم آن کوفه را یزدان دادار
اگر کس با یقین کرم نماید
همینو چمگهی امشاسندان
نصه تاکید فرمود است دستور
کسی کو بهشت فرمایش کار

چو شخصي تا که مام و ناب ريود
چو مام و ناب و هم آسناد خود را
مذا لاش پيش تو گويم خبردار
چو شير و يشکان از کس نترسد
اگر خواهی که دشنامی نشوي
دروغ و کذب را رنهار رنهار
بدنيا هر کسی گوید دروغي
ناهرين دروغگويست همکار

نگوي تو دروغ و کذب رنهار
که بروی دروغگويان فروغي
شوی شبحيز اندر روز هر جا
دشمن بر نداری اعتباری
بهرموشد همی کينه نمد سال
تو يزدانرا هميشه آفرين کن
که تا باشد ز يزدانت فزايش
نديدويد که آن سردار شهر است
که شهر و خاق را او پاسداشت
ديگر گويم چو فرزند مدي تو
دشمن يار نا مردم خرد و
اگر مرگست و مال و زر رود بيز
خرد بود رجمله چيز مردم
ندين شو استوان باش بخشا
رنگ و شرم در کيفی تو کن کار
چو دست خود ر ددی نارداری
چرازان کوفه کان کرد باشد
گدايي کان نموده شد ر بيداد
نقمت بهر کس چاهي کند کس
هم اين پند آدرناد گفته
همي در يهاوي ديدم تماهي
هر آنچه ديدة ام بنوشتم راست
کس از باور نخواست کرد اين پند
تو اي داراب پالن هر چه پندست

بگيتي او همی از کس نترسد
نکهداری ر هر بيداد او را
نه پند من ز جان و دل خبردار
دلير و تيز باشد بيز نترسد
تو خود کس را همی دشنام ندي
نگوي تا نباشد کار تو خوار
بروی او نباشد هم فروغي
نه دروغ ورا جايست اي يار
که تا نبود نه پيش مردمان حوار
نداشد دان بپر بير از دروغي
که تا کارت روا گردد بدنيا
مذا لاش را چنان دان همچو ماری
مشو عاقل ر دشمن تو بهر حال
تو روی حويش را رامش گرین کن
نه دکی داراوی خود ستايش
مکن تعزين گرت از عقل بهراست
چم حويدها بگيتي ران روانست
عزير و بيگ از حان و ذبي تو
رجمله چيز در گيتي خرد مه
ويا خود چار با ميرد بهر چيز
فزايد ران همي شادی و هم کم
ندين مرديسان باش دانا
دورج در روان حويش مسپار
چو پارا بيز از ناخوشگاری
که پاداش ار روان نهمنه باشد
کشد پاده فراه هم باز فرياد
بيفتد هم دران بهر نار خود پنی
در داني بساک عقل ستم
دعظم آورده ام آن پند سامي
بيفزودم دران و ني ازان گاست
نه پيش پای آدرناد او نده
تو سي اندرين کان سود مدمست

در بابت گشني خرنسيرانرا گوید

بکن کوشی تو خود بهر روالوا
شودد بسپار دلگشند و شادان
خروشت دارند هم امشا سعدان

همي در گشني خرنسيرانرا
گزان يزدان و هم امشا سعدان
که تا بايي تو جاي خود گروتمان

مکن افسوس ناری ای نیکورا
 مده ربهار ای دارای عالم
 بمکتب در ورا نابد فرستاد
 شود ران ناع دل مانده گلشن
 رهبر سوگوش بر دیوار جوئی
 نمیشدیا فرارون بیگمان دار
 نکی ناگفته بهتر ای بهرور
 چه ناگفته دروغ و مکر رشنی
 کنشیدی را فرارون دار ای یار
 روان خویش را اران پر حذر دار
 نکردی هر درخت با رهبر شاخ
 بوی بی جرم ای بی بیم از قهر
 ریزدان دارار دیوان هراسش
 که یعنی خود بدین ظاهر شوار جان
 بدادت دوست ای خوشروی بدر
 کن از سوی فرارون ره روشن
 که یعنی ناشی اشومعز همه اوست
 که یعنی تو بهشتی ناشی و خوش ناشی
 که بعدی تو گروهمایی نکر ناشی
 گناهی بس گران نباشد بعدی
 نکشت دل تو نعم نیکویی پاس
 بساری تو تبه ای پاک سینه
 بهال و زر بیگانه عشو مست
 که این دنیا بشد پابنده ناکس
 بهان معرور نباشد هر که دون هست
 نماید ناکسی پاینده هر حال
 بشدد از درختی بر درختی
 بحلقان در غده دستی بدستی
 برادی دست خود را بوده نباشد
 تو نمیشی ای برادر گاه بیگاه
 بهاشی ران بهی معروف هرگاه
 تر جای خویش ریزدن تر گزینی
 که نالگت نار نباشد بدالا
 مشو تو عم زده ای یار دانا
 بجای ریزر نمیشدی چو شیر
 بجای صدر ناشی ناشناسی
 نیوشیدار شو بردار فرمان

تو مرد پاک و دیدار اشورا
 نه بی فرمان و ناصریده مردم
 پس چون هفت ساله گشت ار داد
 که تا چشم و دلش از علم روشن
 اگر کوئی سخن آهسته گوئی
 مسکها چرب گو شیرین زبان دار
 سخن یک هست کوار گفته بهتر
 چه بهتر گفته ناشی و نکی
 که تا جانت نگیری هست بهشیار
 همیشه بیم دوزخ در نظر دار
 بهر کس بهرور چیزی نو کسناخ
 که به فرمان شوی یعنی تو بهرور
 نه نیکویی و نه ارانی سپاسش
 یگان ناشی که یعنی آفریدگان
 نباشی نا خرد ای دوست بهرور
 نباشی روی خوش ای بر ریوش
 چو بهرور و چو بدین و چو در دوست
 روان خوشی بر میدار میداش
 که پیوسته سوی دادار خود ناشی
 مشو تو به سخن بیگان نه رن را
 تو عیب دیگرانرا خود مکن ناشی
 روان خوشتر از خشم و کینه
 اگر پشت چو چندین مال و زر و دست
 مشو معرور بر دنیای ناکس
 درین معرور بودن بس رن و دست
 مقال مرغ پرده نیدار لختی
 که چون مرغ پرده نیدار لختی
 باین مانده هر وقتی بوقتی
 بهمان مانده که نیکویی کرده نباشد
 نه پیش مردمانهای دش آگاه
 که تا خلقان نخوانند دش آگاه
 به مجلسهای نیکان گر نشینی
 که کس دیگر بجز از آنجا
 تواز نمیشی ریزدن و نالا
 اگر تو از بهر مدعی دلیری
 اگر چون صورت دیوار ناشی
 نشو از حکم مام و ناب ترسان

مگو آن رار یکم کان خوبت شناسد
 جز از دانش بیاموری ورا هم
 پشیمان ران نباشی غم نباید
 بوقتش ده که آید نیک شادی
 کزان آنت رود زان فعل بشود
 بشو نا خشمگین مردم تو همراه
 بصاحب مال ورر همخوان نیاری
 که تا نبودت مالدۀ دوک
 مدۀ و امش اگر روشن ضمیری
 همیشه مردم آید بررمان تو
 کند شادی عدالت زهرچیز
 برشکی مرد مال خویش مملای
 بهم برمش نشو هر گم توانا
 مکن خواهی که هست رنج گران نیز
 کم وقت رفته ناید دار برجا
 کم گوید ناتو رار مکرو پرفتن
 کنی ار جان عزیز و مرد ناسی
 نشینی و همیشه ناشی فاسل
 مدار آمید اروای نارسیده
 خطا بسیار بدی تواران کار
 ورا خواهی بدل کان خوش نباید
 کزان حیرت نباشد کار نوغیر
 کزان کرفه دوچندان دخل بدی
 بتن تا جان بود سودش شماری
 بوزنش خیر و رادی کن تو بر حال
 فریبش کم دبی ار بدخوی تو
 کم خواهد بود ناتو اینقدر مال
 تا آخر حاجتش نرساید او را
 نگیری وام ای صاحب تمیزان
 تو قدر خود بیش ار جان شناسی
 کم باشد تخم اوانر جهان نه
 نگویم پیش تو هر یک بیان زان
 ازو ترهای گونه گونه زاید
 ر روی راستی گو آشکارا
 نفوزاته بود فروزدهی آگاه
 کزان در دین و دنیا باشی ایمن

ازان رار یکم کسی خشدود نباشد
 رن و فرزند و خویشان ترا هم
 گم تیمار پیش ار وی نباید
 مکن بیرفت چیزی خیر و رادی
 مکن اسوس تو نا بدچکس خود
 مشو همراز و همدم نادش آگاه
 مکن نا آرور تو خویشگاری
 مشونو محورش نامرد مستوک
 ر بدگور بهی و امش نگیری
 چرا اران قرض بر درواره تو
 کزان در دو ریان نباشد برابیز
 مکن یاری بده چشمان و بداری
 نمردهای کار آگاه و دانا
 نیاده فراه کردن مردمان نیز
 تو مردم را مگش ای یار دانا
 مکن تو مشورت نا مرد رن
 تو مردمهای دانا را گرامی
 بمجلسهای دانایان ر عاقل
 بهر مردم کم شرمش کم ندیده
 مخور سوگند کذب و راست رنهار
 برآن رن کا و این نا شهرت آید
 اگر تو مال داری خیر کن خیر
 خصوصاً خیر نا مردان دینی
 زیان مردمان در دل یاری
 کم چندانای توانست در مال
 برآن خواهنده کاید برادر تو
 کم میدانم توئی شکسته احوال
 بگوید برادرش گرداند او را
 جز از خریشان و یاران عزیزان
 همیشه شرمگین زن دوست ناشی
 بدانا مرد دخت شرمگین ده
 بدانا مرد دادن آنچنان دان
 رمین نیک را چون تخم آید
 بران گفتار کان گوئی بدبیا
 اگر زن را نخواهی شرمگین خواہ
 بده یا خواہ خود تو اینچنین زن

د دنیا زنده آنکس هست ایام
 که فرزندی ندارد او در ایام
 که مال و زر ندارد در کمر او
 که او خود کس ندارد هست بیکس
 که در عقده بدوزخ جایگاه هست
 که در عالم ابراهیم دان هست آنکس
 که در جمله کسی بهتر نباشد است

در بابت چند بدم و وعظ گوین

دیگر نابی ز پند و وعظ گویم
 که اندر خواستم نه تدبیرستی
 که فرزندی اش نه ارشاد
 که یعنی روی خوش باشد ترا گو
 بدایت خویشکاری نه در ادوار
 بدان ابرار کوفه نه توانی یار
 که در هر کار دادستان نکردار
 بگیتی خود چه بهتر هست ای یار
 توانی داراب بن پالن فریدون
 هر آنچه کان ندانی آن گذاری

عبار جابلان ران گفته شویم
 باعظم گوش کن نگذار سستی
 برادر روی خوش بهتر مایه
 بهر عالم ترا باشد برادر
 شریک فیک و بدرن نه تو بشمار
 روان خویش نه را دوست پندار
 که نه ندهد همدستی راستش دار
 که بی بیهی بود نه از بهر کار
 نگو از پهلوی کان هست اکنون
 چو مبدیدی درین دفتر سپاری

در بابت ای که آدریان ما را سعید فرید خود ررشت را

در یک گذشت

نداین در پهلوی اندر فرنگ
 اوشیروان آدریان دستور
 چو آدریان را فرزند تن راد
 اوستارا بخوانده پیش یزدان
 که بعد از چند مدت راد فریده
 ورا ررشت نام از شوق نهاد
 که فرزند منی و جان من تو
 که ای جادم ثواب اندیش ناشی
 نه پیش پادشاه و هم سردار
 که هر چه آن پسند تو نداید
 چه اندر دوستان و هم خداوند
 تن خود را بچیز و بدگی دار
 برانکو با تو ارس خشم و کینه
 بهر گم بر رمان امید خود را
 بگیتی دوست هم آن یار دارد
 یزدان و بهی امشاهندان
 تو راز خود نگویی با زنان هم

ندیدم بیکتر روی بی آهنگ
 نموده بود از روی هوش و نور
 نبود و شکر میکرد از ره داد
 قبولش کرد آن دانی گه زبان
 پدر از دیدنش خشنود و خرسند
 چو شد نال و را ندی بهی داد
 ترا فرنگ گویم هر زمان تو
 رجرم اندیشه خود را خدشاسی
 مشو گستاخ ناش از روی کردار
 دیگر کس پسندیدن نشاید
 یگان ناشی بهی بیچون و بیچند
 دیگر کس بگیتی رود مسپار
 نداید دور ناش ران کینه
 نه یزدان دار و هم کن دوست او را
 که سود تو آید خود شمارد
 دشمنش و جان خود سپار آن
 کزان باشد ترا درد و بسی هم

ستائی گرفته و حق را شناسی
جدائی گیرار وی ای خود مدد
نمای در دو گیتی ران مرحدک
زحلهی حاجت خود را روا کن
تو از راه فرا رون گیرش آبرا
شود جمعی فراوان سال بر تو
سخنهای راست گو از راستی حدی
تواضع گذر نا چوبی رباها

ز راه رشک ورن و گدازه برخیز
که سوی دیو مدساری پند را
کزان تا بیکت شادی نماید
بچشم خوار دیدن دیگرانرا
ارو برخیز کن رنهار پرور
کزین بدتر گدازه نبود روانرا
کران دنیا و دین را دست آری
تو بزدان و بهار بهره رکن
کران ناشی همیشه تو پر از درد

ز راه راست خود بهره نباشی
که اولادش بدین باشد ریاکار
که بدوسته نمایی رو پر از آه
تو عجز خویش از رنهار پروری
نکن کان چون معر یک دوست باشد
که دانایان ترا گویند بی رای
سخن را بخت گو از خام پرور
سخنها هر چه گزنی آری برجا
بگیتی از بدر شو نام بردار
گرونهاست شود جاگه از آن کار
روان از راستی کن ویژه همیار
چون جان خویشان او را شماری
که نفریند کسی وی بیم باشی
راتشت اشو ردرا سراید
نخواندم من اران چندی همی زود
که ندان بی نصیحت شه نصیحت

رجان شونده را نار و نعیم است
که او عقابی ندارد در جهان نس
که او خود رن ندارد عاقبت کار

نپر بر بی و از وی دور باشی
ز حادثئی و افسوهای دروید
بدن ماردیسان باش چالاک
تو از ندده منشی کارها کن
هران مالی که اندوری بدینا
که پاینده بود آنمال بر تو
نه پیش پادشاه و حاکمان نیز
نیاران و عزیزان و دوستها
زعماری و خشم و آری پرور
مکن از نیک تو جرم و گدازه
که فکر و دم ترا خوردن نشاید
بود اور منشی معنی آبرا
ز مال و چیزهای دیگران نیز
مکن زود نظر جهت کسار
تو بدوسته بمان در خویشکاری
ز هر مالی که اندوری خود از بن
مشو تو همبورد نا کینه ور مرد

نعماران همی همزه نباشی
مکن پیوند دانی اصل و بدکار
مشو همکار با مرد بد آگاه
بدشمنها بدادستان نکوشی
نکاری چون بسند دوست باشد
بدیوانه همی بیکار منمائی
نه بیش عاقلان و انجمن دیر
حضور پادشاه و حاکمانرا
رفع از نیک و هم از نیک کردار
بهر نوعی تو مادر را مدارار
تو خری خود همیشه راستی دار
رن و نرنده و اخ را دوست داری
همیشه بیکدل و پرور باشی
همیشه پاک یزدانرا ستایه
نصیحتها که اندر پهلوی بود
نگویم من از آن چندی نصیحت

که هر یک پند یک در یقیم است
نگیفتی خود همی پر درد آنکس
همی رجور آنکس هست و بی بار

در ناست ناخنها بریدن

میگویم من ترا تفصیلش از من
که بعدش که و مه از روی تمیز
تبری تا شود انگشت ربا
جدا نه هم ردست و با بمقصود
همی دور ارتن خود را الم کن
ناصلاح شیاطین کار آرد
جدا کاعذ ردست و پا جدا نه
هما دعا رودش آنرا بیک بردن
آن حدیکه بادش نا زباید
که ناید خواندن از روی ضرورات
چو اهور سه و شش یا نه بگوید
سراسر جمله آنرا بیک دیدن
که خود را چه رکز و کاست داند
بمسبلی بحوان ایورد نامی
اران خط خاک بر ناخن سپردن
کزان یاند رواش جاه و مقصود
پراگنده کدد ناخن بقاراج
ر شومیش شود طاهر بخلقان
ارین جرمش بود بسیار بشعد
اداحیا اشا مزدا تو برحوان

میخواهی تو ناخنها بریدن
نصحتین پیش که پس پیش مه بیز
تاخر ناخن انگشت و مطی
رگارد تیز ناخن را بری رود
بحوانده اهور و ناخن فلم کن
وگرکس نا بریده در گذارد
پیشی در پارغ کاعذ فرو نه
پس بجایکه خواهی دفن کردن
رمین کندن چهار انگشت باید
کده ناچ سروش آنکه شروعات
میدون تا نوصیاتم بگوید
دران خواندن سه خط گودش کشیدن
پنکت مرعه درست و راست خواند
اران پس ناچ گوید ناتمامی
دو اهور چونکه می آید بگفتن
پس آنکه خاک بروی پورکده رود
وگرکس نا بریده هم نه بی ناچ
سپس مانده این پیدا شود ران
بهر علم خراستنها که آفتد
اگر مورا کدی بریزد ایدمان

در ناست آنکه جددین نصاحتنهاک دین گویند

میگویم نصیحتنهاک دین را
روانرا مزد آن بسیار آید
بپارده و بپندی هست رایش
همی آریم در این نظم روشن
در آن پند در این نظم صفت
مداراب آفرین از دل رسانده
ر روی لطف نصیحتش گزیده
نه پیشش خوبی نظم عبادت
ز نظم سورش جانش بود بهر
ربان از راستی بی ناک داری
گذاری عمر را اندر اشوی
بدی کردن بخلقان خدا را

بنام کردگار ناک یکتا
که آن در دین و دنیا کار آید
چو دستوران بپشت درنگاش
همی معدی آن نارند را من
نزرگانیکه در پارتند گفته
بران بهدین که این نظم بخوانند
بران مهوری و تقصیریکه ببندد
بران کو بیکجعت دو جهادست
کسی کو حاسد است او را بود رهبر
تو اول خود بیت را باک داری
هم کردار خود اندر بیکوی
ز جمله بد بیت بد گفتی را

در ناست آنکه وقت بول و غایط ناج خواندن

بوفد پداد مرقوم است این قول
کتم من شرح او ای مرد نامی
نایستد پیش او سه گام نأحد
کند غایط و یا بولیکه داند

ر آب و تری و پزیر هر اسد
تن خود را ازان پاکي گراید
در ای ناج گفتن رود ناید

سه و هشت و چو اهنور چار ناکام
کزان خواندن شوی بی ناک و بی دیم
اشم و هو بخواند خوش ناتم
که تا باشد شریک کرمه متدان
بحوانی ناج او تا میتوانی
فرارش کیرم ایدر ای بکورا
بپاکي و اشوئی نه رسیده
که تامن هم ازان وه مرد ناشم
کزان در دین و دنیا کام راند
بخواند جملگی بی ناک و بی غم
بهین گیتی بود دل صاف و پر نور
عزیز او میباشد چون دل و جان
که تا از خواندنش غافل نباشد

چو دیگر ناجهای غایط و بول
نگیرد ناج و گوید ناتم
بهر جایکه او بدشته خواهد
بگوید اهور و خاموش ماند

که جایی صاف و پاک و خشک باشد
کلوخی گان رگل باشد نماید
از آنجا سه قدم پس دور آید

اشم و هو سه بگوید دو همتانم
بخواند بعد ازان اهورم و یریم
پس آنگاهش بگوید اینک ناتم
کند خود پاد یاب از روی حندان
تو معنی همتانم این بدان
هر انکرو و مشن هست اورا
بوه گوینده و هم وه کدنده
چو گیرنده دوم اورا شناسم
بزن صحبت کند این ناج خواهد
هر ان بهدین که ناج بول را هم
بمدنو گرفته یابد یک تدافور
بود حرمت نه پیش شاه و خلاقان
بناکید تمام این را بداند

در ناست آنکه پای برهنه بر زمین نهد

که شود از زمین هر کوهست بهدین
که هست این بی گنه ای مرد نیکو
که اسعدارم لرد بهمانجای
که جز از کفش پا خالی نداند

کناه و جرم او ارحد بیرونست
بخشکد آن زمان از وی سراسر
هر آنچه بشوی اردل تو بپذیر
نشید بر سر او تا دیانان

بهم وزنش گنه اورا بهین کرد
برهنه پا مرد بشیار کن کار

چو دیگر گویم از پریز چندین
صم پای برهنه بر زمین تو
نهد هر کو برهنه بر زمین پای
بناکید تمام این نیک دانند

بیک پا کفش هم مایه اینست
که شیر گوسفند و گاو و آستر
بگویم معنی آن خشکی شیر
کناه خشکی آن شیر گاو

که چندان برهنه پا بر زمین کرد
تو ای داراب پالن شو خبردار

چو از کس نشنود یا خود بعطسه
 کسی تا کید فرمودست رهبر
 یکی اهور نباید خواند بی بد
 که بعد از عطسه باید خواند اهور
 که تا آتش عزیزی شاد باشد
 و اهریمن ارا نناشاد باشد

در باست آنکه در وقت نان خوردن ناچ باید گرفت

و معنی 'یناد بزمیدی'

دگر جهی کند در راه این دین
 بر آنکو نان و آب و میوه را بیژ
 که خورد رودی نگردد ناچ را نین
 بنایز میدی ناید خواند بیکو
 که ایدون این بزم اورمزد را بان
 که دین و اورور و هم آور داده
 هم بیکش که هرچم آن ارزمین است
 خورد آنکه طعام بیش و کم را
 کزان لذات خوردن حاصل آید
 بود بر اهمه لقمه آفریش
 بدستور و نموده دو بسته
 نیایی جهلکی زین عقل و هم هوش
 انا امشاسعدان و اشوان
 ددن نه نباشد رین گم بس
 مجلسی در نباشد راست بشور
 ر تارج دیو و رارخ دیو پرعم
 بود دیو و درج هم ناسباش
 کند فریاد واری ار بسی چیز
 کند واری بسی ببعده رسیداد
 رجمله جرم بدتر ای نکور را
 بدوشش دیوها دمسار گردد
 بدروندی گمناش میتواند بود
 شود ران دیوها نیمایه و سود
 بسی دیوان شود ران فعل پیدا
 دگر رایند دیور دیو بیراه
 دیوان و ناهریس سپرداست
 گمناش برسر خود راه بردی
 تمامی دیو گر آید ناو
 عقوبتها نمایدش رحد بیش
 هم دیوان نمایدش ملامت
 کندش بر دپندش بر نواله
 کزان یابی گروثمان جلی پرور

نگینی آنروی
 بدان گیتی عذاب اندر جهنم
 کشد پاده فراه نو رو روانش
 زبان از تشنگی برون کشد نوز
 رکشنامار تشنامار فریاد
 بگردد ناچ و پس گوید سخن را
 ر دست وی فرشته نار گردد
 ننان خوردن هر آنکس کو سخن کرد
 بدستش می بشیند دیوها زود
 درایان نان خورد گرس بدبیا
 شود دیوی هزار آسنان آنگاه
 میزد و چاشنی کان هرچم خورد است
 چناندانی که این دیوان تو کردی
 روی ریدجا بصورت چون میو
 برد ایشان بهورج همزه خویش
 بهورخ در نهان تا قناعت
 ز دشمنان و پلیدیها پیاله
 تو ای داراب از بی باج شو دور

در بابت آنکه بدن روی نوزود یعنی روی نو باور دید
 بهر حال که نوزودی نماید
 نه دیده روی آن نوزود در حال
 کسی تا کینه فرمود است دستور
 که تابا نه نواپ از بیک افعال
 که دیده روی آن نوزود برور

در بابت آنکه در خانه کسی پسر را ید در هر دو جهان خوشی است

بگیتی چونکه ناله گشت مراد
 که تا باشد ارو آمید فرزند
 ز فرزند است آمید رهائی
 ناین گیتی ر فرزند نام باشد
 ز فرزند آن بود فرزند آن مه
 بران فرزند کو دیدار باشد
 بران کفر که فرزندش بزرگود
 رهبرش هم بسی تا کینه فرمود
 که تا فهمیده گردد دره دین
 ده کفر که پدر را پاک بزدان
 به باشد چونکه فرزندش بددا
 ازین گیتی رود آنکس از آنجا
 بچند پل حساب و هم شمارش
 رهبر او ستر را میگرداند
 نه چود پل گذر یابد تا سان
 بجز فرزند بر پل نماند
 که جایی خود گرو نماند هم اردور
 پس آنکه چونکه خویشانش بددا
 شمارش کرده بددل باز گیرد
 اران دانای دین بدار بسیار
 که تا بهر ستر کوشش نماید
 توای داراب بهر ستری کس

بیک زن کرده ناید رود پیوند
 بگیتی نیست چون فرزند دلیند
 بچند پل بود ران آشنائی
 بعقبی در ازان آرام باشد
 که سویی کفر و بیک دلش نه
 نکفر کردن او بهوار باشد
 چنان دانش بدست خود بهر کرد
 که فرزند آن بکنت در بری رود
 گذارد فرزند و باشد پاک بهدین
 که از گنج بهدیش سود خود دان
 راستاره و یار علت اورا
 نه پل ماند بجز فرزند بر پا
 بپرسه کم کند بی اختیارش
 بدین ماند فرزندش دارند
 به باشد هم بریده پل مدانشان
 بهد حسرت روان ناسار ماند
 نه بدده می بشدد دل پرارشور
 رهبری گمارد استری را
 چو کردارش چنان چمت بپذیرد
 بفرمود است تا کینه اندر بنگار
 روا بها از بریده پل رناید
 یکن کوشش که یانی سزد او بس

در بابت آنکه کسی را عطسه نیاید یک اهنور و اشم ناید خواند

توای بهدین اگر عطسه نیاید
 که تا بویکه در تن راه بود است
 اگر اهنور بگوید مردم آدم
 بهی کم باشد ار تن درد و علت
 برای کارگر قصدی نماید
 بکن تاخیر تا یک اهنور ای بار

یکی اهنور اشم یک گفته ناید
 غریزی آتش آن بیرونی کرده است
 رسد یاری آن آتش مدد هم
 ناهرمین رسد خواری و دلت
 اگر عطسه بود شک نارباید
 یکی اهنور بخوان و پس یکن کار

دودانگ و سه درهم باشد ریانش
نوی داراب بن پالن درینکار
نوبدیدار فرموده بیانیش
نشو هشیار و آدر را نگهدار

در بادست خستودت کردن

پسر یا دخت لایق شود به پدود
بجز این کفره دیگر نیست دیکو
ارین کفره گرو زمان گشت ماوا
در داد و ستد هر دو کشاید
بدام بستنی باشد شان خوار
بباشد کفره دیکو بدیرش
دو چندان دیواران باشد ویدا
شوند آن سرنگون و هم پریشان
که اگر یمن ارین سخت است رفکور
شود دیگر گد ریس کار پاهال
یکی دهان حیانت دیگر این کار
یکی بهمان و دیگر دان خدایت
رن کسی را فریبی داده باشد
که گرد این دو عمل نه به پویند
بمایدش نباشد بسک اینکری
بمیشده شود ران پاک از نه
بمیشده شود این یک میدان
نشو هشدار و جان خود نگهدار

دیگر گویم نصیحت چونکه فرورد
نکویشان مینمودن وصالت او
همیگوید خینوردنهم بومنته
در آنوقتیکه وصلت میدماید
هزاران دیو باشد آن دگوسار
بود هم چند وقت کار خیرش
اریشان چون شود فرورد پیدا
دو چندان ریجادر و پری دان
گناه مرگوران را میکند دور
بباشد دور ارو جرم هممال
هممالی بدانی چیمت ای یار
کدم من از هممالی بیات
که معنی خیانت این باشد
که دستوران نصد ناکید گویند
برین دوکار گنجی گر کند صرف
اگر خصمش کشد یا خود بمش
ر دادار و هم از امساعندان
نوی داراب بن پالن ارین کار

در بابست آنکه ارگوسب خوردن برهیر نابد کرد

همی ارگوشت خوردن کن نوپریز
بدورخ ددد از دیوان صعوت
حور شهای گوشت ناید اندرین کار
بباید خورد آنرا کس پند نیست
بدورخ در روی نا شور و آهی
بدوزخ در خلد چو نیز پیران
نمرده باشد اندر روی گهیان
رنه اسپان لکد هرگاه و هر دم
گنازش بر سر آنکس فزاید
نمفل، پانزده ساله جوانان
همی می ساله ما بدش شداسد

دیگر پندت دهم هشیار برخیز
خورده گوشت میدارد عفت
که اندر هر میزد و هر گهبدار
صعیف و نیز لاعر گوسفند است
چو خوردی گوشت بس کردی گدایی
بران هویکه بر نهایی حیوان
نکیتی بر کنای را که حیوان
رنه چون گاو شاخی را مردم
شکر چاپات بر مردم نماید
بر صفاخیز جمله مردمانان
بر آنکس گوشت افزون خورده باشد

دهد باری نه آچا که شنانان
 نه صورت کند خود پاسبانی
 نگار مردمان آید پزیره
 سرون و گوش او چون زر نماید
 دهن و گوش چون رریک انعام
 بیاروی بلند و خوشتر آید
 کزو حاجات مردم گردد آسان
 نمثل پانزده ساله جوانی
 بماند و نجات بر توانا
 شفقوار میگردد چمده
 که از نیمه نپرد ریز و نالا
 که عمای حلاق در رباید
 که آسان میکند مشکل مردم
 که باشد نورمند و پمت آور
 تو مردم نادکن تا میقوای
 بپرسید از خداوند جهاندار
 بهرام مردم معلوم کردن
 که نشود تو رراشت سفنان
 که باشد بادیانی ارر؟ داد
 ریز و رگوسفندان گوشت بخم
 شود خشنود بهرام ایرد راد
 که در گیتی و میدی باید او کام
 بهد بر آتشی بهرام مادام
 به خوشبوی خوش نروی گذاری
 که باشد خشک بزم به رسید
 رتراضی و دلخوش با یقین است
 که بر بهدین فریبه کرد اینکار
 چو نروی صندل و به عود سوزند
 سخنهای بدان ارواستیاوا
 که باشد از به نری و نم دور
 چه بزمها که آن پُر نروی باشد
 که داد آن نروی آتشی را رباید
 شوند آن نیست هر چه اندر شمارند
 شوند آن سرنگون جمله ازان بو
 نشان و جان او پیدا شود درد

دهشت و عار و کوه و بهم دیدان
 چو حلقه نوا نگار این جهانی
 نعمتین صورت ناد سریره
 دودنگر صورت گاو فرآید
 مدنگر صورت اسب نگوام
 چهارم صورت آتش در آید
 به پنجم صورت بوکریه میدان
 ششم چون صورت نوحوش ربانی
 سپیدش چشم باشد نور نالا
 به هفتم صورت مرغ پریده
 ناله صورت میگردد ندنیا
 بهشتم صورت بک میش آید
 نهم چون صورت نر آید اندم
 دهم چون صورت مرد دلاور
 بابصورت کند خود پاسبانی
 رراشت اشو پاکبزه کردار
 چنان خوشدود باشد از چه کردن
 جوانش داد آن دادار ابدان
 نور رسم و نعت و زنده داد
 میزد و به درون ناناچ یشم
 خواند به ده راه اشوداد
 کند به خدمت آتشی و ورهوام
 دیگر خوشبوی عود و صندل خام
 بخانه آتشت را لیک داری
 نرو بزم بهی سه نار دیده
 چه آتشی کان بهفت کشور زمین است
 بود پیداد فرمود است بسیار
 که رفت نیمشب آتشی نورورد
 قبشتم دیدم این اندر اوستا
 چه نیکو عود و صندل بیک گافور
 هر بر چیزیکه آن خوشبوی باشد
 چو آتشی نیمشب روشن نمایه
 هر میدی دیوتم تو به هزارند
 و چندان بی و به زجاده
 اگر آتشی بخانه به شود سود

که سگ را داشتن بمرمت بدینا
خورشهاییکه سکت و خشک باشد
خورشها ایچیدین سگ را ندادن
نگیني در بدان این قوم چاراست
سه دیگر و استریش و بلکش است
بهر یک دوم ناشه یک بدویر
که درهریک بر ناشه بر پست
نوندید اید شرح بر هر پست

د به هر گونه پاکیزه خورشها
کزان ددهان و رویی لکت باشد
گرم بر گردن خود را بهادن
انوربان و دگر ارتششار است
که چار این دیم خود نارای و روشست
سگ ایچیدین چار است خون چیز
که جهله سی و دودرسک نه پیوست
ولیکن محصر اید- بهشت

در باب است آنکه هر چیز در چشم است خوش آید بنام ایزد باید خواند

چو دیگر آنکه دادار جهاندار
که هر چیزیکه خوش آید بهشت
که افراید مرار را خوبی و فر
بنام ایزد گفته باشد از کسی
شود کم خوبی و هم آب آن چیز

بزرگشت اشو فرمود یکبار
بنام ایزد بگو از روی حرمت
کرین بهتر نباشد هیچ دیگر
دیان باشد همی آن چیز را بس
سیدد بر سرش آن جرم ناچیز

در باب است بهرام ایزد که در سرو دور سرل رسن او نگهبانی
مردمان میکنند

نوابی بهدین سرکردن نوابی
نوخوان بهرام ایزد و هم طعركس
فصارا رعیتش آید دور منزل
که همواره نونا شد چار بهدین
بر آمد حاجت ارد بهداری خوش
نکوه و دشت و عار و هم بیابان
بهر بهدین کسی دشمن بیاند
کند بهرام ایزد را همی یاد
بران بهدین مراد اردل بخواهد
بهر جا و بهر رویکه خواهی
که دادار جهان از لطف و هم جود
بر ستاخیز آهرین کند نده
که در خشنومش معنی بهشته
بصورت خوب و هم پیروگر مده
مراتبها و سودش پست افزون
بهشته دیدم اندر نشت بهرام
نده صورت همی آید نگهبان
دهد یاری بچنگ دشمنانرا

نبدینداری چه درویش و چه شاهی
درون و آفرینگان سر کن
بوعظم گوش دارار جان و هم دل
کران باشد نوادینا و هم دین
کئی بهرام ایزد نازنی خوش
شود بهرام ایزد آنجا نگهبان
که نا او قصد جان و تن نماید
رسد باری به اینجا زود از داد
هم از بهرام ایزد حاصل آید
هم آنجا حاضر آمد نا بدایی
همی وصفش بومناند فرمود
خطایش شد از آن پیروگر مده
فرج مده و همی نیکی سرشته
نه ندد دبو از حکم خداوند
دقترا نگردد وصفش اندون
که بهرام ایزد پیرو و خوشنام
که مشکلهای خلقان سازد آسان
کند منصور اندر قلب بهچا

شب گر عرضی باشد ای بکر خواجه
چراغ آنجا به پیش آرد تا تاب
و گریب بود عرض میکن تو پویند
که دیوان را سبب را ن سوی حیژند
نه بداند در دو گیتی نس صررها

نمیباید کشیدن آب از چاه
یکی اهور بخواند پس کشد آب
پس آنکه برشاند یا خورد نیز
سوی او اختر خاصه بریزد
که باشد هم گناه و هم خطریا

در باب - جادنگوت کردن بعضی در دلهای مردمان کار کرده اند

که چوم نو شود ران دور اری
خنگ آنکس درین کردار کو ریست

بباشد او بود نادان و پی گم
کند کرمه از روی بعینش
اران بیمی بهمانده باشد
که از پا مردیش شد کرمه و کار
رود سی و سه رة ناشدش پیدا
روان ران رة سوی جنت گراید
ندار او کند آنکس که بداند
انا مروه روان شادی نمایند
گذر سارند در دست این مول

بپن بر باشد ای یار بکر خواجه
که بهمش کرده باشند اره دین
نماند سخی کس دست دیگر
که هم اسم دست ایکنس بگپهان
که بهر دین دهد جان و تن خویش
نه پیش دین خود آن حس شمارد
نگار کرمه در تک پوی باشد
کند خود کند روی یقین را
بدنکر مردمان یک رة هرگاه

چو دیگر آنکه در جادنگوی کن
بهیدایکم آن جادنگوی چیت

که کار کرمه در دلهای مردم
نعماند کخی از راه پیش
هر آنچه کرمه آنکس کرده باشد
دهد آنرا رگنج خوشی دادر
چو رین گیتی روان از نادانجا
هران را بی که او را خوشتر آید
حساب و هم شمار او پرسد
هم امشا معدان پیش آید
هم دیگر روان یک راه از پول

مکر این سه روان سی و سه رة
روانان سخی را دان سسین
سخی در دو جهان باشد مژولر
سخی را مثل خود گفت بزدان
دویم آنرا بود آنرا در پیش
کس از گنجی دهد دل بر ندارد
میوم آنکس که جادنگوی باشد
بچند و پا مردی کار دین را
باین سه کس کشاید سی و سه رة

در بابت آنکه در وقت طعام خوردن باج خواندن

و سه لقمه سگ را دادن

بباج او رمزد اول پدای
پس آنکه بهر نان رورا کشادن
خوراک آب و نان هر سال و ماهی
که بزدان جهان سگ را پسندید
دین پاک رزقش بیعین دار

در دیگر آنکه نان خوردن چو خورای
سه لقمه بهر سگ ناید نهادن
نمی ناید زدن سگ بچکا بی
صراپهای سگ دیدم بوندید
بگویم شرح او ای مرد دیدار

بهره‌ای تو ام بهر جا که باشی
 بجان و دل بهی شادی گزیند
 رکودار نکو نی باک ماند
 زمین حکم است از دانی پاکد
 ردایان درین دین حکم قول است
 لطیف و هم سخنی و نافرمانی
 بخواند ناچ آن نیمایه و سود
 نماید تا برسد خیز پرعم
 شود پیدا بهی ناله و آوج
 بپزینده باشد از ره دین
 بنیایه چون یکی عموار خویشتش
 بدستال توام بهر جا که هستم
 گریخته شود از گفتن اوی
 بر آرد نانک نا راری عریوان
 کند فریادان دیوان پر جور
 که این پریز نازی را شناسد
 بگردد او به روح در گرفتار
 که تا برگز نگردی گود اینکار

بهرمان توام از خلق شدایی
 بدر چون جانب فرزند بیند
 ساحت در بهشت پاک ماند
 بهیدون در جماع ایدست پریز
 بهی واج جماع آن ناچ نول است
 کزان فرزند آید پارسائی
 که از ترتیب دین پریز نمود
 بدان گیتی روانی در جهنم
 بهی هر شکل دیوی پیشی دورح
 بهر باریکه آن دروید بیدین
 یکی دیوی شود پیدا به پیشی
 بهو کویه که من فرزند نستم
 بهرصد آن روان از دیدن اوی
 بدنبالش بهم فرزند دیوان
 بچند پل ناده مرا اینطور
 بکن ناکید هر بهدین که باشد
 که تا در دست دیوان ریانکار
 تو ای داراب پالان ناشی بهشار

در بابت که کار کرده امور بردها نماید بکنند و رود ناید کرد

بچه و چپ نا رشت دیدار
 بشاه و خلق چون دهمار گردی
 که ناکید است و کوشش اندین کار
 بفردا بر نمی ناید بکنند
 ممکن بهرگز تو درین کار صرفه
 چگونه رور رایده در زمانه
 بدان گیتی جوانت نار دادن
 گماریده دودید به درینکار
 که دلهای خلایق را کند زیر
 دو دیواندر دلش مشعوف ماند
 بکار گرفته رودی سرفراری

چو دیگر آنکه فرمود است دادار
 که تو ریجا بگیتی نار گردی
 بگو نا بدگان من تو ای یار
 که کار گرفته کامرور است کردن
 بزودی کرده ناید کار گرفته
 که شب آستان است ای بی بهانه
 که کار گرفته است ماند نکردن
 گیسمنه اهریمن شوم و ریانکار
 یکی را پس بود نام و دیگر دیو
 که کار گرفته چون موقوف ماند
 پس آن بهتر که دیوان دور سازی

در بابت آنکه در شب آب را برید و از چاد بالا بکشد

بگویم پیشی دایان من ایدون
 که رنج و جرم باشد بهدو مر

چو ناکید دیگر از هر یک افزون
 نریزه آب شب را ای برادر

در باب آدر و آبان نیایش

نباشد عرض در دین از ستایش
بیان کبریا باشد و فیروز
گند بود روی دین همچنان
بود ایمنی دعا بومی ستایش
بر آید گر کند از روی پاکش
مراتبها بسی دارد فزایش
به دانیان اشارت یک قبول است
همی آید بخوان ارور صفایش
روا نبود بدین ای وه مدشن
مراد هر دو گیتی دست آرد
نشاید کرد ای مرد به انرا

چه دیگر آدر و آبان نیایش
کند هر روز و گر به ماه آنروز
نکرده باشد از روی بستان
نظر کردم معنی نیایش
از این کردن ثواب و هم مرداش
ثواب و مرد این هر دو نیایش
چگونه معنی اینها مطول است
چه در پشت و نندیداد این نیایش
نمیر از این نیایشها بوشن
که هر کو چده روز این ورد دارد
همی آبان نیایش وقت شب را

در باب آنگه کسی را غسل شود بعضی مدتها ناری کند

پیرمیش چه طور کند

که پیرمیش نباید رود ساری
رخار و خسی همیشه پاک باشد
ناب در نباید شست او را
نگیرد ناچ اسفندارم پیش
نخواند پس سراسر بیکش آرا
نچای غسل رود او را بشستن
سراسر تا اشهر خواند تاوار
نمشکد خوب تاباند نوابی
نمسیچا کفتم بوی واج کوشه
ندان گیتی بیاند سرفزاری
ر و نندیداد معنی نگریم
بزرگست اشوبی بیک دیدار
نداید بود آنگه که تن آسان
تا آن ترتیب ناید داشت دستار
شود خود پاک از شعص از دل و جان
که افزو بست عم بعد ارور و گنج
دهدش خرمی امشاسعدان
نماید رود فریدی پد بهار
نعمر پانزده ساله شناسد
کزان جان پدر باشد توانا
که از پیرمیش بیکت ندهد رستم

چون شخصی را که شیطان دارد ناری
که هر جایکه خشک و خاک باشد
دست چپ گرفته آن رکورا
پس آنگه بر زمین دستهای نه خریش
بود آده آشتی رید و ستا
باید جامه از تن دور کردن
کند ناچ سروش انگاه آغار
نماید جامه تن را پادیا
پس آنکه غسل کرده جامه پوشد
نابن ترتیب سارد غسل داری
نواب و سوزد این را نارجویم
چنین فرمود دادار جهاندار
که شخصی را که ناری داد شیطان
به پیرمیشک نالا گشت مذکور
نابن ترتیب و رسم دین یزدان
نعمانی در رود زیبای پر رنج
براحت جای باید در گروثمان
ر بعد رستخیز آن پاک دادار
بهر یکبار یک فرود باشد
نصورت هم بصورت بیک دانا
بگوید که ای پدر فرزندم

کند از دل بر آنکو گامیاب است
 نژودی کن میزد و آفرینگان
 قوی هست آفرینهای اشوان
 نکه دانو دیگر هم که خدا را
 کدنه از حق قبول آفته هم آنگاه
 که سختت آفریده‌ای اشوان
 ده اینجا که جوابت داده ناید
 ستانده آن توانت را بعقبی
 که در گیتی نباشی زان پریشان

صدیگر رور کار مال و ناب است
 چه خویشتان و چه نزدیکیان اشوان
 ر جمله مبدوان امشاسعدان
 نتواندست دعا و هم دمارا
 اشوان کافرین بیک و دهرا
 نوسفا در نمرمود است یزدان
 چو رور شان فراموش نماید
 نگیرد آن روانها دامت را
 ر بهر آن نکن تو رور ایشان

در است که هر روز سر بار خورشید و مهر بدایش کردن

بدایشهای خور و مهر ای یار
 نسی تا کید فرمود از ستایش
 دل و جان ناک و مانده خود بدایش
 نشادی بار آید خود نماوی

چهارم خوان بهی هر روز سه بار
 چو دستوران دین بهر بدایش
 که نکه کار دیگر جز بدایش
 رود بیرون بدایش کرده از جایی

در است آنکه ماد نمایش چند بار خواندن و رقص نشنن

بدایش فرض شد درویش و شمر
 که باشد حرص نرو مرد و ورور
 گنه از دن ببردان تو هر حال
 که یزدان مبدوان باشند خشنود
 گناهی پل شهودش گفت در دین
 که مهر ایزد حسانش را نداده
 دو سود است مردمان را ن بودن
 بداند از بدایش حال و تمکین
 کسی کو چون بدایش کرده خوشتر
 بداید بار خندان با قرار
 ندانسته بدایش ورد خود دار
 کند یا کرده باشد شاد و فیروز
 بود هم بهره از هر گرفته ادراک
 کند گر گاه دیگر صدا نهدش
 کند آبجا هم از صد چوب فریاد
 ردل اندوه و هم بیشک زداید
 نگار خویشتن باشد با نهیز او
 که برگردن بود مانده قرض

به پنجم هر بهی سه بار سه را
 ششم هر سال کن یشت رفیقین
 اگر این شش نکرده شد یکی سال
 ازین گرفته به پل آسان رود رود
 اگر این شش نکرد آن مرد بهدین
 به دل بر رین گنه او نارماند
 بهدین در بدایشها بودن
 که سود گیتی و صدو بودرین
 که سود گیتی آنست ای نادر
 رود از خانه بهر کار و ناری
 بدان اردل تو سود میدوی یار
 که آن شخصی که کار گرفته آنرور
 قبول آفته بهی در حضرت پاک
 ندایش چونکه وقتی شد فراموش
 جواب وقت رفته ندایش داد
 بدایش و یشت اگر ار دل نماید
 به بدیش مردمان باشد عزیز او
 بر ای داراب کن تا کید این فرض

نکار برد و لذت روشن صدفی
 ورا پرسم نه‌زد آن گه‌نبار
 که دارم باز ایدر من یکی رای
 بسویت آمدم تو راست فرما
 بدو ره یک کدامین خوشتر آید
 که ای مرد اشو و پاک نیاد
 نمودیم از برای آخرت کار
 نکرده در نگر در زر تو منگر
 خوشی و راحت عقیل فروشم
 رون نبود که خواهد بود اعلی
 خشی شمر که خواهد رفت ناگاه
 چرا ضایع کنم از بهر دنیا
 که راضی نیست در دادن زن من
 خوش آمده پس آن بهدین بی‌باک
 رهبر گرفته بس دلخواه بوده
 کسان پادشاه داد پامخ
 نکوتر گرفته احقر چه بینی
 که باید در تصور پیش مقدار
 که صد و هم از حیالهی به‌هوار است
 به‌دارم که ما را در گذاری
 که شاهی جهان جاوید نابد
 صدفی کرد و شکر نام نه‌دید
 اریں قصه کند خود را خم‌دار
 که یابد در دو گیتی حاله و مقصود
 درین گرفته چه درویش ار چه شاهست
 بود و احب مهاب و میر در کار
 مهاب و میر میداید و کنگار
 کزان چشم نه دیوان بود گم

که ای شاه جهان آفاق گدیری
 زن من هم‌شریک است اندراین کار
 شنیده گفت رو پرسیده نار آیی
 ریشی شه بدرون کردم چو خود را
 چه گوئی و دولت چه ره نماید
 جوانش هم زن او ایدچنین داد
 گه‌نبار یک ما از رنج بسیار
 بدست شه فروشدم این چه بهتر
 برای راحت خویش دلبوی هم
 بر آن گرفته که شه می‌خواهد ارما
 اگر گنجی دهد ما را شنشاه
 خدا گر گنج عقیل داد ما را
 بشا‌نشه برو رودی اناک
 سخنهای رن دستور پاک
 کسان پادشاه همواره دودند
 همان بهدین پاک از روی فرخ
 که تو شاه‌نشه روی رمینی
 هم‌یکردی تو خود چندان گه‌نبار
 ثواب تو بعضی بیشمار است
 ز لطف شه چنان اصدواری
 ناین نیت خدا نه‌زندی دهات
 چو شاه از مردمان بی‌عام نشنید
 پس آن بهدین که باشد دیں طلبکار
 که یابد فرص گه‌نبار را رود
 ربا کردن بدورج حایگاه است
 نباید در میزد هر گه‌نبار
 که اندر دیگهای گوشت بخشد
 نباید ریخت سرکه اندکی هم

در بابیت دد روز فروردگان و روز کار مام و ناب

درون و آفرین از روی جان کن
 که جمله کاروان خود گذاری
 خلاف و کثیری اندر دل ندانه
 ردل کن تو درون گر نیک روئی
 هر روز هم روانان اشوان
 دتا خواهند نان تا سال ایشان

دو دیگر کرم فروردگان کن
 که این ده روز را فرصت شماری
 اوستارا درست و راست خواند
 بجای و هم بهایی و اشوی
 که تا آورزد هم امشاهندان
 دعا کریو باشد از دل و جان

اران شد مرزبان و شاه یکسان
 شده بیدار چون این دیده در خواب
 سحر که شد نیت زور نشسته
 به پیش جلگه دانا و مرده
 شهر مرزبان قاصد فرستاد
 چون آمد پیش شه داده زمین نوس
 شه از نرمنی و خوشحالی نرمن
 سواد از گنبدار تو کوفه
 زرو صیحت دهم چندانکه خوابی
 جوانش داد آن بهدین بهدان
 گنبداریکه از نس رنج کردم
 چو نفروشم بهست تو درختا
 بهم ارکان دولت جمع گشتند
 که حکم شاه را ارجان بپذیری
 دگر ناره نرمنودش شهنشاه
 دهم از سوی من هر چه عوس آید
 دگر ناره نموده عرض بهدین
 رن من هم شریک این توانست
 ره جز حکم او هم داد نتوان
 پس آنکه من جواب شاه گویم
 چنین گفت و ریش شه روان شد
 رن خود را بگفت آن ماجرا را
 رهبر کوفه و مزد گنبدار
 دمن شه گفت من پیش تو خواهم
 دهم من گنج و زر چندانکه خوابی
 نمودم عرض نا او گای شهنشاه
 رن کمتر چه میخواستی نرمن
 شهنشاه گفت آن مزد گنبدار
 نمن ده در عوس زر گیر ارمن
 چو نشنیدم رشنشه کلامش
 نگفتم نار من گای شاه آفاق
 که من نداده عریب و بدوایی
 که من ارجانه سختی فرض خود را
 دهم من گرنه پس فکر من چیست
 بعقبی گر کسی بهر عم من
 چو دیگر نار شه ناکید فرمود
 ز شرم شه دادم نس جوانش

بهزد کوفه پیش پاک یزدان
 نمانده پادشه از خواب در تاپ
 بهم دانا و مرده صف بهشته
 نگفته قصه آن خواب بهشته
 که آمد رود آنرا نا دل شاد
 که در حکم زودا روم فاروس
 که گنبدار تو از جمله به بود
 ترا باشد ارمن بسیار صرفه
 متبرات کف از هر دناهی
 که عرض من شود ای شاه شاهان
 که من از کردن خود فرض کردم
 چگویم من جواب فرض آنجا
 نا آن بهدین بهم یکدل نگفتند
 و گره در عقاب آفتی و میری
 گران کوفه مرا بهی بهلخواه
 رن و فرزند تو شادی نماید
 که ای شاهنشاه ایران و هم چنین
 نکره جست و جوی او شناست
 روم او را نپرسم گردید آن
 طعیل حکم شاهنشاه بودم
 نشادی سوی خوان خود دوانشد
 که شه از کوفه کرده چون چرا را
 که مایان وقت، شب کردیم ناچار
 اگر بهی ترا بهرحا پناهم
 کزان در عمر خود هرگز نکاهی
 که حکمت هست جاری برخور و مایه
 که جان و دل به پشت هست بکفا
 که کردی وقت شب بهمن خریدار
 بهلخواهت دهم من گنج روشن
 بهبردم سجده و کردم سلامش
 نشاهی در به روی زمین طاق
 کجا ریبد شه مزد گدایی
 ادا کردم ز بهر راد عقبی
 به پل بر یوری ارمن من کیست
 جوانم گر دهد او را دهم من
 که ناما داده ناید اینچنین سود
 بهانه جهنم آنکه ناصوابی

مرا ساری (سرامرار دوگیتی
که بقوایم رفتن راه چندی
بجای خویشان آورد و گذاشت
که تا از روی دین نه یزد نیز
دل پاک و بجان بدستور و بی پاک
اران کوفه نشادی گام بردند
بجای او سپردش ناز ماهوش
نمود از دل میزد و آفرینگان
که کشتیهای پرور هست بر آب

همه کشتی مریع به از در
نموده تنگ و کشتی جمله پور
دران کشتی فراوان بود بیدر
ازان کشتی مرمی آورده مال
که ایوان به درو نایک آیین
که نالایش نشان پرید هم ماع
دل شه شد اران بسیار حیوان
ندیدم بلکه ارکس کم شنیدم
کواکشی همین نعمت نوبیونچ
که این نعمت رهبر کیمت فرما
که این گنج نواب و کوفه و سود
عریب و بدوا دبدار ناکام
بپاک و اشوی نیز نامست
نواب او شده جمع از بدوئی

اران اوست ای مرد پُرور
که هستی نوبیونچ خرد ناک
تصرف کرد روی زر و دیدار
که وزن کوفه و مؤدش بنام
که هرچه گویمت از دل کن یاد
نواب بر دورا شد ورن یکجا
بگادبار شه شه خوج بسیار
بهیدارد دلم از گفتار شک
بگویم من ترا خود ناخوش آوای
ورا ناید بقدر خود سر کوفه
بقدر خویش ناید کرد آنرا
هم از شاه و گدا کوفه برابر
شه گنج و بهرویش یکدم بس

اگر آنی بجای من ریگی
ورا موبد بگفت ای مرد بهدین
پس آن بهدین ورا نودوش بوداشت
نه پیشش در بهاده جملگی چید
نه یشته جملگی آموده پاک
چو یشته شد نوشیده به و خورد به
موان بهدین ورا نوداشت نودوش
ناین نصدیج آن بهدین بهدان
که نوشیدوان یکی شب دید در خواب

همه دریا اران کشتی شده بر
همه دریا اران کشتی بهداو
چه از نعمت چه از مبلع چه از زر
که مرد مهای خوب و نیک احوال
دران اطراف ناعی دید رنگین
همی ساربه جمع آنمال در ناع
ز چندی مال و چندی ناع و ایوان
که چندی زر بهر خود ندیدم
خداوند از بهر کیمت این گنج
بپرسیدم نیک شخصی بهمانجا
بخوشروی همی آن معصی فرمود
یکی بهدین پاک و مریبان نام
قلان شهرش وطنگاه و مقامست
نمود او خود گنبدار از اشوئی

که چندی ناغ و این ایوان و این زر
شش پرسید گای مرد اشو پاک
گنبداریکه نوشیروان دیدار
چه مقدارش بود فرما جوانم
جوابی نارداد آن پاک نباد
که گاه نبار شاه و مریبان را
بپرسیده شهنشاهش دیگوار
چرا شد کوفه شاه و گدا یک
جوابی داد آن مرد نیکواری
که شه در خرچ کوفه کنج زر کرد
غریب و بینوارا فرض حردا
چه مژد کوفه را در پیش داور
بگفتی کار کوفه گر کند کس

خوراک و خورچی خلقتان همه راه
چنان گاندوه راه از دل ردایه
بره رفتن مثال شیر گودد
نمهر خویشتن فرمان فرستاد
بود اورا فرستدش بدل صافی
دیندش جملہ از سرکار هرگاه
نماصی کرد آید رود ناچار
خلایق جملہ اندر راه گشتند
همه خورچی رگنچ شه ریدند
کسی کو داشت از رزشتیان بهر
شمنش داشت شایرا بهچو مهمان
اوشیروای عادل داد گذر
که خوش باشد خورش درناغ حورده
منزد و آفریدگان را نمودند
چنان در خورد شاهانه سزد چیز
بجش اندر حلالی کرد آرام
تقریب و داعش ساختہ کار
مهمان داد حلعتهای بیکو
مراد شایرا بجای خود رساندند
نآن آیش نکردند گهبار
عریب و بدخوا و بود نا کام

همه ایام حرد در سور بردی
نبودش عید محبت کار و کردار
همه فرزند ورن از فاقه ببردی
رئاداری بخانه ماند ناچار
که یاد آمد بوقت شب هماندم
بکردم من فراموش گشتم ار کار
کتا بوسم چه آرام از فرایبش
کزان یاسم بیدو چاه و نمکین
بدوگان یکی سوداگری بود
بقدر حویشتن رسم درون بود
که سارده راه و رسم دین رزشت
بجشن شاه شادی می نمودند
ولیکن بهچکس نا یادت در کار
رینپائی کجا ره می توان راند
نآن بهدین رهبرش کرد آگاه
که حالا می رود وقت گهبار

که هر کس را از سرکار شهنشاه
شراب و نان و دیگر هر چه ناید
دیندش رود تا اوسیر گودد
بهر شهری و سرداری بد لشاد
هران بهدین که در شهر و اطراف
سواری و خوراک و خورچی راه
نماه دی بود جشن گهبار
ز حکم شاه چون آگاه گشتند
کسان عاقلان به راه بودند
چنین تا جملہ بهدیان هر شهر
همه گرد آمده و شاد حدان
پس آنکه پادشاه بهت کشور
رسم جشن را در ناع کرده
همه دستور و مودع ناج یشدند
رمیوه و رشرب و از خورشی بیز
رور مهر تا بهرام خوشنام
که چون فارغ شده از جشن گهبار
بهدر هر یک و انداره او
سواری جملہ از سرکار دادند
کس از پیشندگان شایان دیندار
مگوریک بیک بهدین سروران نام

نمزدوری و محبت روز بردی
رن و فرزند بود و خرج بسیار
هران روزی که مزدوری نکردی
که آن بهدین بوقت در گهبار
چون آخر روز گهبار پنجم
میزد و آفریدگان گهبار
شده از بیمایگی حیران و دل ریش
که فرض خود گذارم دره دین
زخان خود یکی در را بر آورد
گرو داده از آنجا بر بیاورد
برای آفریدگان مودعی جعت
همه دستور و مودعها که بودند
رهر بهرید گودید بسیار
یکی بهرید بپای لنگ میامد
بوقت بود در جشن شهنشاه
به پیش رفتن زاری کرد بسیار

عم ار بهر لایان خود نبرد
چرا غمخوار نباشد بهر ایشان
در اینجا گم بود بی سازوبی برگ
نکن تو شرحهای فرض برسال

دهست خود کس ار کرم نکرده
رنجدوی همی فرزند و خویشان
کند یانی چو مردمان پس ار مرگ
توای داراب پال رود فی الحال

در بابت آنکه فرض گهنبار کردن بر همه کسان واجب است

چه نومرد و چه زن بر حال ناید
که تا یابد ثواب و مزد بهتر
بچندون پل روانش بار مانده
که یعنی رین گم بر پل بکا مانده
هر آنچه گویمت ار دل پذیرش
ارین کرم گرو زمانت شود جلی
بصدق دل بودن بیکش آید
چه یست و رادیداد و فزونش
هر آنچه دسترس باشد کند کار
ارین کرم نباشد هیچ بهتر
که خود کردی و فرمودی بمقدار
که گهنبار جشن اورمرد است
انا امسا سعدان پنج زوری
که تا در دین نه کرده خایق
که تا ناپسند نباشد اول کار
بسی تقصیر فرمودست را بهر
کند درویش را هم مرد شاهان
که هم کرم کند با صاحب مال
که نامش مردان و نیک کردار
که ار خواش خلاق شد پرامید
طویل مردمان و شاه پویم
ارین قصه شود دین را خریدار

که این شش کرم در برسال ناید
نباشد هیچ نه رین کرم دیگر
نکرد این کرم گرد در دل نداده
گناهی پل شهودش در قلم رانده
مر این شش چیز گویم یاد گیرش
بصفتین دان گهنبار ای نکورای
که بر ساله گهنبار شش آید
میرد و آفریدگان و درویش
بمقدار توان کردن گهنبار
ثوابش ار هم کرم فزونتر
شده ار جمشید این رسم گهنبار
که دیگر جشن جشن بر فرشتست
که بیک چیز کرده یک میز دی
نمود و فرص کرده بر حالین
درون و هم میز دی هم گهنبار
نشاید خورد چیزی هیچ دیگر
که دادار جهان ار روی احسان
گهنبار یکی درویش بی حال
چنانچه کرم بهدین دیدار
فزونتر شد رگهنبار جمشید
که این قصه سراسر من گویم
بران بهدین که نباشد بیک دیدار

شاد و بهدین سرزبان

که چون ساریه نوشیروان دیتدار
گهنبار بسی معروف کرده
نکرده باشد ارداد و هم از دین
که تا خلعان شود رین فرض آگاه
خلاق رانمود ار حشن آگاه
که و مه هر که خاص و عام باشد
بهر منزل دگانی کرد در راه

قصه گهنبار نوسروان

مگویم من حکایت ار گهنبار
که سیم و رز نو معروف کرده
چنان جشنی که ار شاهان پیشین
موتب ساخت گاهبار دیماه
رنجت خویشتن تا راه شش ماه
که بر حایک بهدین نام باشد
فراز آیند در جشن شهشاه

چه در یزدان بود چشمه ر سیمان
دوانش حاصل آید بیز چندان
که هست او پاک وراد و هم تعالی
کزان قایم بود دنیا و دین بیز
که باشد او نگهبان در یکی چیز
همی باشد ر طفلی تا شود پدر
که یزد سی و سه خواند بهردم
میزد و ناج او از یکدیگر خوان
نگهبانش سوی عروش شتافته
که ناج و آمریدگانش بهمراه
میزد و آمریدگان بیز شاید
شوی شادان و دلخوش روی ربا
رسد از بر یزش و کار و نارت
فرشته پادمان او رناید
کند حاجت روا چون خوش بخواهی
گزارش گناه و کرم افزای
گناه و کفره ستم رشن ایزد
که روی آن اشوان سرخگون شد
نو آید تا برستاخیز گامش
به درخ در همیشه حای داده
کند تریاد و راری از سی چور
دل و جان را سوی کفره تارید
همه سنگانش ده جاگه سرامر
باشد نیم دورخ ای دگر رای
ارو پریش سارد تا تواند
که تا یابی گروتمان جایی دلخوش
شمارش میکند آن پاک یگنا
بجست میهد بدش میدوانان
به درخ میرساند از حسابش
بلند و روشن و نالاش هم نر
بهاده بر سر دیوان به را
که مردم را کنند اراده فریوان
ر نورش تا تعبیر بار بشینند
کند کفره از بهر ایشان
رسد یک پایه امرونی خاص ماواش
کند کمتر عذانش در جهنم
میدوران د و چندان حاصلش حور

برای تقصیر در ششاسعدان
شود جمله معاف از روی احسان
که دادار جهان ریز و نالا
بمعلقات داده حملگی چیز
سپرده یک فرشته بر یکی چیز
که مرد مرا بهر یک چیز تقصیر
ر بهر آن بود واجب بهردم
یزشن و وندیداد و آمریدگان
اگر خود وندیدادش یستم باشد
یژاند هم یزشن سی و سه را
هر آنجا یستم و وندیداد آید
بر آید تا مراد تو بدینا
نمیدو ران نواب بشمارت
اگر تقصیر هر چیزی بر آید
که معنی یزشن این بدانی
که معنی وندیداد این دان بکوری
بچود پل به بدش مهر ایزد
نورن یک مژه کرم فزون قد
به دروش بهشت او را مقامش
گناهش یک مژه گر شد ریاده
که مانند تا قیامت رار و رنجور
بدان تا از گنه پریش سارید
گناه و کفره شد وزن برادر
نباشد راحت جنت دران حای
پس از چه گان گناه حور داند
بسی کفره و نیکی بهیکوش
گناه و کفره مردم بدینا
که هر چند آنکه کفره جایش چندان
بود وزن گنه او را عذانش
که مهر ایزد بهیدارد یکی گر
دوستا ورر میگویند آنرا
که در دورخ همی خواهند دیوان
ولی چون ورر روشن ران بدیده
درین کیفی چون فرزند و حریفشان
بهشتی گر بود افزون ده جاش
اگر دروید باشد کس پراز عم
هر آنکو کفره را در رنه گی کرد

نباشد اندر آن گیتی پشیمان
روانش را بقتل میرسد مور
گمائی کاظم از بن میشده بود
که این نوجوش روی دین همیدان
بشده سی و سه و نهید یزدان
روان او اران پرور گردد
مروری است بر بجهه درانه
اران کمتر مکن ای یار نیکو
که نا ناشی ترا یزدان نباید

شود پاک از پلید یهای دشمنان
نهان کان چرمش از بن میشد دور
زنی کو دوارده با صامت فرمود
شود پاک از همه تقصیر دشمنان
بجائی بهر نوجشهای دشمنان
گزان تقصیر دشمنان دور گردد
اگر خود سی و سه کردن بقا
اگر بجهه بقا پس ده و دو
ایا داراب پالی کنی تو تا کند

در آنکه دروچ بسش چند قسم هست

بچندین گونه باشد دان تو این ریز
کزان بدتر باشد هیچ دیگر
کم استخوان جان کس رناید
نباشد عدل بروی واجب ای یار
بان مژده آن خود را بیفکند
که تا باشد روانش پاک و معصوم
چرا اندر وقت دادن هست یکسان
تن و جامه همه بهر صوابی
و یا در خواب نارفتش نماید
که مرد مرا همی در خواب بردن
روح و پادشاه از بن بشوید
سحر که چون رجای خواب نارد
بشاید شک نیارد هیچ سو را
ز یکدیگر همی کمتر نماید
پلید و رییس و مردم فریب است
بیک ساعت کند رییس بملکان
دو وقت صبح آب در پش آب
تمامی از بسش دان کان شیددی

ندان کین ربمائی این بسش دیو
بصفت آن ربمائی بسیار بدتر
بود کان وقت جان کندن در آید
به پیوند و سگداید از کند کار
که هر شخصی که می پیوند و سگداید
کند ران جامه چاک و تن برشودم
همی کمتر اران در وقت دشمنان
نباید شستن از بیرنگ و آتش
بهر مردم که در دل شک نماید
صوابی را از بسش باید شستن
بود خود جامه پاک و تن بشوید
دگر و تنیکه مردم خواب سارد
آب در نا ش دست و رو را
تمام این از بسش بشمرده ناید
که این دیوار تمامی نره دیوار است
بیک لحظه نگردد حمله گیهان
تسا دشمنان و ناری آنکه در خواب
بیابای ربمائی و هم پلیدی

در ناست آنکه از برشن و وندیداد و ناح و آفرینگان سی و سه

امشاشا سعدان ایراد

رحله فرمهای بیش و کم شاد
بدین ماردیدان یاور و پشت
که اندر گرفته ناید بود رافب
که باید ران بهیدو هم بسی مؤد

نوابی داراب بن پالی نکی یاد
هران بهدین که دارد دین ررشت
که بر هر مرد و هر زن هست واجب
یزد خود و وندیداد سی و سه یزد

در بامت آنکر را بر آشک دشتان آید پرهرش چر طور باید کرد

نصیحتهای من چون جان شناسد
ز نثرش سوي نظم آورده ام من
ندیدم معیش از چون و ار چند
ر لطف او بنظم آوردم از خود
نداراب آفرین از حان رساند
بگویم پیش دانایان دیدار
نخستین جامه از تن دور ناید
که از مرد اشوهم پادشاهی
از کوه و انجم و هم اروران بنزد
شدید بر سر وی جرم نهد
که شاید یک رک بر دست کردن
بدوشه هم بقا کدهاب آبی
تغذیری گدا و هم غذایی
ربعدش چونکه خود را پاک داند
که تا بدود ورا سختی و تعدیب
کزان با پاکي و دشمنان رداید
روانش را عذاب نهد امزود
بماند تا قیامت خود گرفتار
پنت را کرده پربزنی شناسد
که توجشهای دشمنان چیست دادار
که گویم توجشات حرم دشمنان
که او را دوا ده با ماست برخوان
که صا رم عفر جرمی را رسیان
که تا گردد روانش صاف و پرور
که جمله بسک در آتش فکده
همه ایرایاترا کرد دیوا
بجای دوا ده با ماست نامی
کزیں پشت است توجشهای دشمنان
که باشد نزد بهدینان گرامی
کزان یانه مراد دین و دنیا
معادیت شود هم رین یزشن کرد
و بعد یکدگرش او را میخوان
چو استعدا ر مه دیگر همی ناد
که باشد کرفه نهد و بی مر
بیزانده تا شود با میدان یار
یزانده تا شود پاکي سرشته

هر آن بهدین که او دینهار باشد
چه برراری که اردین گفته ام من
چه اش پهلوی و رند و پاراد
دل را پاک و روشن کرد ایزد
هر آن بهدین که شود یا بخواند
و نا ترا فرص دشمنانست بسیار
که هر زن را که دشمنان شک آید
بیک گوشه که دور از آب و آتش
ر صاه و آفتاب و آسمان نیز
که بر پریز او چشم افکند خود
بسی پریز ناید وقت خوردن
خورد با چمچ آن از احتدای
گر آفتد بر تنش یکقطره آبی
که از سه روز تا نه روز ماند
نشوید خویش را از روی ترتیب
نه بزرگ و نه آتش غسل ناید
اگر از روی دین پریز نمود
بدوزخ او بود در جاگهی تار
گدای گان را نادانسته باشد
بپرسیده پیمبر با جهاندار
جوانش داد آن دادار ایزدان
که من یک بسک دادم نامش این دان
یزد از بهر توجشهای دشمنان
یزد یا خود نمراید بدستور
سکندر چون بایران شاه بوده
که روش شد بهین بسکی همراه
که دستوران شده جمع از تمامی
ده و دو کرد یش پاک ایزدان
بگویم شرح و تفصیلش تمامی
نخستین کن یزشن باک یگذا
گدای گان بچسته در اشو مرد
دو دیگو نیر و پس حورشیده و مه دان
چو آنان آدرو حرداد و مرداد
سروش و آخرش اردافروهر
ده و ده و این یزشن دوا زده بار
ده و دو و نه پاد این فرشته

روان رنده اند از بهر عقبی
 چو ناج و آفریدگان مهره او
 چو پیمان میوم شب اندر آید
 کز است اهریمن را دردناکی
 نخستین رام و دیگر رشن آستاد
 فروهر اشوان آن نیک پانا
 بهد یکدسته جامه پاک در وی
 سفید و پندم گین و نیک اعلی
 همه پیش روانان فروهر
 بود افزون شکوه و قوت میدو
 که باید بدش مردم پنج مرعوب
 سر خود را فرو افکند
 چه از دیگر روان کمتر نشیند
 نه پیش عاقل و دانا عیانست
 نمرد یا بدستوریکه شاید
 که ببرد را ده خود جامه و زر
 کند دستور ناج و یشت هرگاه
 چون باشد دسترس یا تک احوال
 بدستور و نمرد می بدش
 بسپورده نماید یشت همراه
 همراه درون یشتن بهر حال
 همه مقدار حال خود بهد چیز
 روان او ازان خوشحال باشد
 نویساند تناول هفت دیور
 چه بر مرد و چه زن فرصت این حد
 ز دنیا کار دین را نه شمردن
 ر آفت گر نشد زوب و سرورش
 نیکار آید هر اوزا آزمان بدش
 چنانچون کوبود معنوار و خویشتن
 نماید بدیجی وه در پیش داور
 سرورش ایزد نباشد انزمان یار
 بصحرت در نماید از همه فرد
 که از رنده روان باشد خرددار
 روان خویش را رنده نماید
 نمیدو مزد او یکسان تو بشمر
 بقارند و بدین باشند بشمار
 که تا یابی دوچندان گرفت زینکار

کند رنده روان بهر روانرا
 یزد یشت سرورش آن پاک میدو
 که تا سه روز پیوسته نماید
 شرد گاه اوشهن آنوقت پاکي
 چو ناج چار باید یشت ارداد
 میوم ناج سرورش و چارم اردا
 چو بر ناج چهارم میوه و می
 که آن جامه بود تاریک و ریبا
 نمیدو روان بود سس شوکت و فر
 ازان جامه بود نالا نشین او
 بود گر جامه تاریبا و ناحوب
 نهایی در بسی شرمده باشد
 که خود را از همه کمتر نه بدید
 مثال اند-هان در آرد-هاست
 که آن جامه اشودادی نماید
 بود رنده روان آنوقت بهتر
 چهارم هم دهم تا سال هر ماه
 کند سه دسته جامه تا سر سال
 یکی وقت شب چهارم کندش
 دو دیگر آنکه چون باشد سرمایه
 سه دیگر آنکه باشد چون سر سال
 میزد و آفریدگان و درون دوز
 دوچندان گرفته اش هر سال باشد
 که هر ساله توانش مهر داور
 چه بر بدین چه بدستور و موده
 نفاکید تمام اینکار کردن
 رود اندر سقراتن چو هوشش
 اگر رنده روان کرده بود پیش
 سرورش ایزد بصمت آید نه پیشش
 همان جامه بچود پل حاضر
 دیکتی گرنه کرده باشد اینکار
 بچود پل نماید تا عم و درد
 بدرویشان فریضه هست یکبار
 توانگر را همی هر سال ناید
 چه رنده روان درویش و توانگر
 ز بهر آن همه بدین درینکار
 بشو داراب با رنده روان یار

نمانند درخت ایستار را هست
روانش چون رگینی رخت نداشت
چون کردار نیکوئی کرده باشد
که جمله میفوان امشامندان
بچون پل باصفهال آید
هم حوران نثارش را نمایند
باید بهمن و دشتش بگیرد
روان را عزتی نه زین چه باشد
درد بهمن ورا میدهد ررم جام
ارین روعن چه نفعی هست ای یار
که در گیتی عم و ربی که دیده
همی تا رستخیز آن شاد باشد
اگر نوزود و گیتی خرید را کسی
ندان گیتی روانش جا نداند
بگردد تا قیامت مبتلا وار
اگر چه کوفه دیگر نمی کرد
بیاند جای خود اندر گروندان
توانگر را فریضه هست هر سال
که هر کو پیش گیتی خرید درمورد
که این گیتی خریدار جمله کوفه
ر جمله مرتبه ها یک مراتب
کس از نقصیر میدهد کرده باشد
بچون بل روانش را میبایست
پس آنکه در بهشت و یا گروندان
ولی او را ر دورح وای رها
ولی در رندگی این کار میکن
که هم چندانش کوفه هست هر سال
روان حویش را هم خویش عم حور
وی از بهر روان خویش معجوار
اگر خارش بود بر پشت خویش
هر آن کوفه که حور در زندگی ساخت
که بعد مرگ افزونی نباشد
نوی داراب جهدی کن درین رای

که هر روری فزایشی دار را هست
نمائی مال خورد اینچای نگذاشت
بمعین بهره خود را شناسد
فر و هر هم روانان اشوان
روانها جمله دل خوشحال آید
اشوان جمله پیش وی گر آید
گروندان جنت روشن پذیرد
که با بهمن نجات در ندارد
بحور کین شاد ناشی تا سرانجام
بگویم پیش نوران افق و مقدار
نباشد یاد در حلت رسیده
ر گیتی فکر و عم نا یاد باشد
نکوده باشد آن نادان ناکس
هر آنکس بید او را رو بگذارد
بیاند جایگاه این راست پندار
بحر نوزود و گیتی خرید یک مرد
نم نایه رود باشد پشیمان
که گیتی خرید فرماید بهر حال
نجات در مراقبه بیفزود
مراتب پیش دارد بدو صرفه
بگویم پیش نوی ناشی راعب
نمی چرمی ر نادانم باشد
نماید میدان بهر حراست
درد حاکم ورا امشامندان
کسی کو عادت این مؤد داند
روان حویش نا او یار دیکن
مهل از یاد و هم میدار هر حال
رن و مرند را غمخوار حشر
شود از بهر خود کس را نآر
نخارد خوش جز از انگشت خویشت
بهر ساله دو چندان کوفه پرداخت
هر آنچه کرد همچندان شناسد
کژین کوفه گروندان شود جای

در ناست رند روان کردن

کدم من پیش تو ای نامبردار
کند دل صافی همچون مغز از پوست

دگر تاکید از هر کوفه بسیار
فریضه هست بر مرد وزن ای دوست

در بابت ثواب ورن یزشن و وسپرد و وندیداد که چند ثواب باشد

همه بیدین کسی کدند ار وی خبردار
ر کرفته شد روانی پرورش
که حملم و ونمو پیشش شمار است
کز ان شیطان و اهریمن شود دور
رصد بیور هزار آفر تا فور
رصد کرمه ورا یک لک تا فور
بهر یک یک تا فورش همیدان

که تا بیدین بدین باشد بهیار
بفرماید کسی گر یک یزشن
ثواب وی تا فور هزار است
بود ده پنج سیرش یک تا فور
کسی یک و سپرد فرماید ارزور
یزد گروندهاد از روی پرور
بهر یک ناچ و هر یک آفریدگان

در ناست برشموم گرفتن و دیگر کسانرا دادن

ده در راه دین جان و تن خویش
که تا نبود روان خویش در کل
باشد اندران گیتی پشیمان
ر دیوان و درج بریفته باشد
روان وی بگندد و چو مردار
نماند آهوان ران روی بدسان
بصورت در نهادن از هم چو
بسا حسرت خورد و مهر ماند
رووی درد و بیماری و ناریش
که تا گردد روانش پاک و پرور
بدان گیتی بدقتر شد بشته

دود دیگر آنکه جهدی آورد پیش
بگردد خود برشموم از سر دل
شود پاک از پلیدیهای دشمن
برشموم او اگر نگرفته باشد
ازین گیتی رود چون رشت کردار
اشوان فرور امشامندان
حساب و هم شمارش تا کد بیز
روانش از گروندان دور ماند
گرفتن گر نماند از تن خویش
بفرماید نموده یا نه دستور
چنان باشد بدست خود گرفته

در بابت نورود کردن نعمی کسی را هر چند کردن و گیتی خریدن بشتن

همه بیدین کدند خود اندرین کار
که افزایش مر اورا قدر و نمکین
حز از نورود دیگر کرده باشد
باشد مر اورا جاگم گروندان
که نورودی نماید ای نکورا
ثواب هر دورا یکسان شمردن
نشادی و خوشی پیش روانان
دیا کرفته ر گیتی خرید برده
بی کرفته روشن برده باشد
برده ار راه بل اورا خزان
نمایدش همه امشامندان
نشادی دیوان تا ناپ و ناگشی

چو دیگر آنکه کوششهای بسیار
شود نورود اندر راه بیدین
هزاران کرفته گر بشمرده باشد
چون نورودی نکرد از روی بدین
اگر چندانش هاید نیست اورا
بود ناچار گیتی خرید یشتن
بیانده جای خود اندر گروندان
اگر در راهگی نورود کرده
بهر سالش دو چندان کرده باشد
روانش را سه باره در گروندان
نماید جای او اندر گروندان
و گیتی باز آردش بی خوشی

نخواهد پس یکی اهور نماهی
 در اندم گر اشم و هوی نخواهد
 بخت بد اعدا را نداشت بیدار
 چو از پهلوی پهلوی بخت بد
 بهردم کان بر آید از تن او
 بگوید یک اشم را مرد ناهی
 هزارش احر او بیشک بدهد
 شریک کرده پاکاست بهوار
 دران حالت اشم و هوی بگوید
 درم سنگ سه کرفه دان تو بیکو

فرص گاه روشین

درد گاه اوشین این کار کردن
 بگذرد آب رر پس واج سرشت
 کند خود پاد یاب از روی خوشدای
 بخواند بیک کان دور و زشت است
 همان گاه اشین و پس دعا را
 بران وسفا کم خواند گاه اوشین
 بگفت جماعی تفصل هرگاه
 بدان تو اینچنین فرص شب و روز
 تو ای داراب پالی اندرینکار
 ر حای خواب کستی تو نمودن
 بخواند چونکه فرمود است رنشت
 کند داج سروش آمار بی ناک
 پیشی از دیبشت و هم سروشت
 بخوانی تا شوی ران بیک افزا
 توانش بختی ای مرد روشن
 که ناید کرد این روز و شب و ماه
 که ناید کرد رود ای بیک اندور
 نکن جیدی و هم دی نیش پیشار

در نامت آنکه رانرا چهر فرض است بنابش و بشت هست یا بر

رانرا فرض بشت و هم بنابش
 بهین فرمود فرض اندر ره دی
 سه نار پیش شوی خویش آید
 نایستد پیش شورو دست برکش
 بگوید هرچه فرمائی کدم من
 برانچهر شوهرش فرماید آنکار
 بفرمود است بزدان ناستایش
 کم دارد عزت شوهر ناآین
 ناآین ادب چو ناکم شاید
 ر راه صدق و هم داروی دلخوش
 که بر فرماں تو جان میدهم من
 بجان و دل بجا آورد بهر نار

درس ایرسن و نندیدان سروش

دیگر فرض بزشن و هم و نندیدان
 کسی کو چارده ساله شد دست آن
 بختین فرض کان بشت سروشت
 سروش پاکرا بشت و نندیدان
 که عذار و نندیدان و هم بزشن
 گیتی کرده دیگر کسی کرد
 رانش را ازان برسد همی بهر
 گر بشت سروش و نندیدان
 به بعد از روی توانی کرده باشد
 مروش پاک آن کرفه بدقت
 و ای داراب بن دستور پالن
 بگیریم هر ترا مگذار از یاد
 چه بر مرد و چهرن فرض است یکسان
 که بشت و نندیدان کن چو بشت
 بختین کرده ناید از راه داد
 روا بود دگر کار و کدش
 بختیست سروش ای پاکدین سرد
 درن گیتی بود ران کرده بی بهر
 بختین کرده شد از روی دادش
 عمر حرد همی مشهورده باشد
 ویسانه به پیش مهر داور
 تو ورن کرفه را برگیزی از بن

که یابد در دو گیتی رآن بسی مزید
بحواند هر سه هرگز پاک پوشی است
درین خواندن سار و پیچ مستی
تن و جان پاک دارد در ستایش
که نماید همی یکدم فراموش
رود در کار و بار خویش ابدون
قبول افتد مسکنهایش بدر بار

پس آنکه خوانده ناید یشت هر مزد
پیش اردیبهشت و هم سروشت
بحواند گاه باون نا درستی
نابستد یک طرف بهر بدایش
یکی خورشید و دیگر ماه و ش
سحر که چون بدایش کرده بیرون
بحانه بار آید کرده آن کار

در باد - فرض گاه ربین چه ناید خواندن

چو واجب آنکه فرموده بزرگان
نشوید دست و روی خود دگر بار
که تا گردد و دیو درج بی ناک
و بعد وی رنای تر یشت راند
کزان خواندن شود کار تو بهتر

نود فرض آنکه فرمودست یزدان
شود گاه رفیقن چون بهیدار
بدایش را بحواند نادل پاک
پیش گاه رفیقن را بحواند
یکی هر مزد یشت پاک و برتر

فرض گاه آرین

بود هر پنج که ای مرد رهبر
یکی خورشید و یک ماه از ستایش
بحواند بعد یکدیگر چو پوشست

نشوید دست و رو چون گاه دیگر
کند گاه آرین هم بدایش
ارین گاه و پس یشت سروشت

فرض گاه اویسرونم

بود گاه اویسرونم بویدا
کند کسلی و بعدش نا صوابی
نجان و دل سری کریم گراید
که ما را در دو گیتی اوست خارر
بحواند هر که او یکی سروشت است
که تا صاف و جهاد فرض پردخت
که دین را بیشک و بی شبه داد
که نکند خود پنهانی را فراموش
گناهی گان و نادانسته داد
نماید پیشی دورح نذل دیوار
بهرماید نموند همرد هم
گدازن برد تحقیق دانش
بباید این سخن خواندن شود پس
و یا گفتیم و یا کوردم نجسم
بگوید این سخن گردانم

چو وقت شام شد استغاره پدید
نباید کرد رودی پاد یادی
سروش یشت اول خوانده ناید
پیش هر مزد یشت پاکه اور
دگر یشتی که آن اردیبهشت است
بحواند پس سروشی یشت هادخت
پیش گاه اویسرونم بحواند
بوقت خواب ناید بود ماهوش
بهر شب گر پنهانی را بحواند
کند جمله معاف آن پاک دادار
پنت را گر بداند کرد مردم
که تا خواند پنت بهر روانش
پنهانی گر خوانده باشد آن کس
که من از هر گنه در دل میدم
او خشی من پشیمان و پنهانم

در بانست فرض هر رور و پادیداد ساختن نیایش و یشت خواندن

فرمود است دستوران نا ویر
بزودی کرده باید کاین چو فرصت
که واجب هست بیدین را ستایش
شود فی الحال گردد نا اشم یار
بمهدار اشم و هر صد درد هم
کند کستی همانجا خوش نا آرام
بمالد دست و روی و پای را هم
بدان رسمی که فرمودست رزشت
بگویم چهلگی ترتیب او را
دین بر هم نهادن بیز شاید
بختین پنجم را سر بار شود
رزشتگاه موی سر بشوید
بشوید چهلگی سه بار ناوش
بشوید چهلگی سه بار بیروچ
بشوید تا بپاکی میشود یار
که تا باند توانی از چنین حال
سراسر چهلگی هم تا رسجا
کزان باند در آن گیتی توانی
کلام پای دارد یاور و پشت
بگویم جمله شرحش ای بیکوکار
که کستی مذل آب و دین بود کشت
بدل دانسته آن را بیک خوابی
بدل در این سخن را یاد آری
هرچه هست در بالا و پستی
بمیدویان راسراش خبر نیست
گواه این بدل آری تو برجا
که حق دینست و دروی شهنی نیست
که پیغمبر زراشت نکو کار
که خلق را بد او بربر بهوجا
بذیری این سخن داری یقین را
بوم دور از بدی تا درتن رواست
ایاری ناد در دل هیچ سستی
دل دیوان ارگان خواندن ملولست
نکستی بر بهاد آن پاک دادا
بچین دان کو نکرده باشد وس
که تا گردد سرور شه ایزد و راهبست

ز بهر آن بسی تا کید تدبیر
نیایش یشت هر روریکه فرصت
کدم تفصیل یشت و هم نیایش
هر آن بیدین که وقت فجر بیدار
اشم و هر گر بخواند اندر اندم
ر جای خواب چون برداشتم گام
بگیرد آب زر را اندر اندم
بخواند پس همانکه واج نسرشت
بشوید بعد ازان نا آب رو را
نخستین یک اشم را گفت باید
ز بهر پادیداد از بن بگوید
ز بهر روی دانا این بگوید
بمیدون تا زنج هم از نا گوش
که ساعد را ر پنجم تا نا زنج
وزاد پس پای را تا ساق سه بار
بخشکد روی و دست خود بر مال
بخواند بعد ازان کیماء و منا
باین ترتیب مازد پادیانی
کند کستی بخواند واج نسرشت
نکستی خود سه بدهاست و گره چار
سه بدش دان هست نا رخت و رشت
تو معنی گره چار این بدایی
گره چون اولین در پیش داری
که هست او یک خدای جمله هستی
که پاکست و مذل او دیگر نیست
گره دیگر ری چون پیش خود را
که دین مارد سما برا شکی نیست
میوم را این گواهی ده توانی یار
بود پیغمبر یزدان یگذا
گره چارم رنی چو آخرین را
کدم بیکي که تا جان را توانست
باین ترتیب گرساری تو کستی
هر آن و ستاکم میخوانی قبولست
نماستی پایزم دین بهی را
نه بی ترتیب گر کستی کند س
بخواند بار دیگر ناچ نسرشت

بدل در خولی نمایند اورا
 دران جاگاه دیوان دخل آرند
 شود در طفل این را راست پندار
 ر آفتهای دیوان گشت رستم
 ر مادر گر پسر باشد انی بیم
 دد مادر مر اورا شیر هرگاه
 بیاموزند نام یک خداوند
 که مارا اوست در دارین رهبر
 بسی جور و جفا پیش برده ناید
 کند اورا بیک مورد حواله
 فرصیات تمام و خوب آئین
 بدانگونه که فرمود است ررتشت
 ار اول سدره و گسفی نه بستن
 که نمود بیوفا بر مکر و پرفتن
 بدد سالم نماید نامزد پیش
 د پندش رود هم در عقد شاهی
 نگار فرعی خود پیوند درالبحال
 دوش بر شعل دنیاوی فروزدن
 کزان داند بیدو جای بیکو
 سروش ناک را نایبتر باشد
 ندارد مهر داور هر حسابش
 که فرماید سروش آنکس نخستین
 سپرده بر سروش آن پای یکتا
 که باشد در ره دین پاک ار بد
 که نا نمود ر فعل خود مالولی
 ارو پرسیدن وار وی شناسد
 پناه خویش گیرد ار دل و جان
 اران میدو مدد خواهد بمقصود
 بهر حاجت کند خود کامیابی
 رپاند مرورا از آهخانه
 که باشد او بهر دانش توانا
 کند خود مشورت با بیکدل یار
 ندین نه چنین گفتار پنداست
 رسد بر خاطرت ران کار ناری
 نصیحت نمود ار سر مهر را
 نکن مشورت تا نباشی پلک
 ولی مشورت کن تو با هر کسی

که تا دیوان نفرساند اورا
 مر آن' بچه اگر تنها گذارند
 کزان دردی و علقها پدیدار
 چون چل رورنمایی شد گذشته
 د پندش شیر تا سال یک و نیم
 اگر دختر بود تا پانزده ماه
 نخستین گشت گویا چونکه فرورد
 وران پس نام زرتشت پدمدر
 بنار و نعمتی پرورده ناید
 پس آنکه چون گذشت اربفت سالم
 که آمدرد ورا عام و ره دین
 بپایش بشتها هم ناچ سرشت
 گذشته چون ده و ده سال برون
 انا دخت اصلاط نامزد کن
 اگر دختر بود ار اختر خویش
 ر بعد سیزده سال نکاحی
 ورنپس چون گذشت ار چارده سال
 نخستین فرصیات خود نمودن
 یزدیشت سروش پاک میدو
 هزاران یشت دیگر کرده باشد
 ادا شد حاصل اورا هم نرواش
 ر بهر آن بود واجب ببهیدین
 که جمله پایه دین بی را
 یکی پرورد و یا دستور و مورد
 بدستوری خود کردن فبولی
 تمامی قرضیات خود که باشد
 فرشته هم یکی را مساعدان
 که پیش آید ورا چون مسکای رود
 کند آسان هم مشکل شفا دوش
 که سازد راست گامش در زمانه
 یکی یاری گزیده مرد دانا
 درین گیتی چوپیش آید ورا کار
 که کار تو شود ار مشورت راست
 اگر بی مشورت کردی توکاری
 سعادت ارم چون میدو چهر را
 ناول بدین گفت کای شاه پاک
 اگر عقل و دانش تو داری بسی

❀ بغام ایزد بکشایندد مهربان ❀

فرضیات نامر مصنف دستور داراب پان

که جلن و دل بغام اوست خرسنه
بموجودات بربک اوست داور
کنم آغاز فرضیات بهدین
که باشم نزد بهدینان گرامی
نموده بود از روی بهی و نور
هم کردم درین دفتر سرشته
نخوانند و بدانند این ره دین

بغام پاک دادار بماوته
رحیم و مهربان پانا و خاور
همیخواهم که اندر راه این دین
کنم جمع اندرین دفتر تمامی
نصیحتها که آدر باد دستور
ورا در پهلوی دیدم بشته
که تا دستور و موبه پاک بهدین

در بابت بچه را پراوم دادن

نژاید تا به پیری بر کشف سر
بگویم جماع و عظم دین و دنیا
پراوم اندر ایدم داده شاید
نگیرد ارووان و بوم با آب
نریزد در دهی آن طفل نور را
بود ربیک بهر دانش توانا
دهانش هرچه طفلانرا بشاید
بباید کاتش آلیا که فروزنه
رساند تا بآن بچه گزندی
هم دیوان ز نور وی گریزند
که تا دیوان دران دحلی بیارند
بخندید و بخلقان رهنا شد
بهر شب آمدندی سوی ایوان
ر زور خورده اش قارع بماند
هم خوشبوی و صندل عود سوران
ر نور وی نژودی در رمیده
سوی دورخ تاریک رفتند
به پیش وی ببايد بود بر جا
ببايد بود همراهش شب و روز

ارابوریکه چون بهدین زعدادر
رود بار اندران گیتی اریچا
در آن وقتیکه ار مادر نژاید
پراوم ار نیاند اندران ناب
نخواند اهور و کوید مر او را
که تا آن بچه باشد بیک دانا
پس آنکه قند و شیرش هرچه باید
همی سه روز و سه شب پیش فرزند
همی آیند دیوان چون نوندی
چون آتش روش آلیا که بدیند
بناکیده تمام آتش ددارند
که چون زرتشت ار مایر جدا شد
بقصد وی صد و پنجاه دیوان
که تا زرتشت را دردی رسانند
چو آلیا گاه بود آتش فروزان
بلند آتش چون آن ها که ندیدند
بدومیهی ار آلیا بار گشتند
نباید داشتن آن طفل تنها
نباید داشت تنها تا چهل روز

